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CALVINIST CONTACT

34th YEAR OF PUBLICATION, NO. 1648 JUNE 9, 1978

Bangladesh — the way it was, and is

by Al Collins

Mr. Collins is information director for Food for the Hungry.

Yesterday

"I first visited Mirpur Destitute Camp (known as Dacca's Gabtali gruel kitchen) in October, 1974 while Bangladesh was struggling to survive the ravages of war, internal strife, and torrential flooding that had wiped out most of the food crops. The government had gathered up the most destitute refugees, vagrants, urchins and street beggars from Dacca and hurded them into Mirpur, five miles away from the city centre.

"The filth of the camp, by the time I saw it, defied description. The scenes of dying and the stench of death were everywhere...with several fatalities recorded daily. Those physically able fought over the scant food provided... while those too weak to struggle just waited to die. This indeed was human life at its lowest ebb...the remains of humanity crying out for compassion;" said Bernard Barron, Vice President/ International Relations, Food for the Hungry International.

"As the refugees crowded into Dacca from outlying areas without food, they only added to the many thousands of beggars and vagrants, eventually becoming a threat to the city's health, sanitation, law and order. Finally, their ghettos (the "bustees" or "lean-to" shacks) were just cleared away by the authorities and the occupants carted off to Mirpur and two other local camp sites. These poor desolate souls were by now emotionally and physically spent — mostly illiterate, untrained, and unskilled, many being outcast women and girls (rape victims of the Pakistani invasions.) Relief goods, supplied by the Government and several voluntary agencies — including a regular child feeding program by Food for the Hungry — did little to relieve the helplessness of the adults.

"For the most part these pathetic human beings were chronically malnourished, becoming more and more dependent upon daily charity, enduring abject poverty and accepting it as their abysmal future;" said Rose Borpujari, Bangladesh director, Food for the Hungry International.

Today

"Having known the condition of the Mirpur camp before Food for the Hungry became the sole organization in charge, as of last March, I can only say that the transformation is miraculous. By Western standards it is still a poor camp, but relatively speaking, what is being achieved through the self-help programs and the real development of these people by Rose Borpujari, FHI director for Bangladesh, is nothing short of a remarkable accomplishment. The only thing that could hold them back now would be a serious underfunding of the project, and that would be a pity.

"I marvel at how she can make the dollars and provisions we provide stretch so far. Partly I think it's that she herself is an Asian and understands so well the Asian mind, motivation factors and also their commerce," said Bernard Barron, vice president/International relations, Food for the Hungry International.

As malnourishment, especially among infants, mothers, and children, remains a prime nutritional problem, Rose Borpujari introduced, in March, 1977, a regular high-protein feeding program, coupled with several related training programs.

Mother and child care: Most of the women have been enrolled into a course dealing with the essentials and advantages of breast feeding, preparation of local nutritional food, prevention, immunization and treatment of local diseases — the basics and importance of personal and domestic cleanliness. As the women are illiterate, the method of education is by display charts, picture posters and practical demonstrations. The courses are already bringing tremendous results. Other topics and more advanced courses are being planned for the future months.

Family planning: The number of children in each family varies from five to seven. Frequent births result in ill health of the mother and the infants as well as adding further economical handicaps to the family. Our program is two-fold: a) A basic course in family planning and its benefits b) Gearing up healthcare measures to prevent deaths thereby raising the economic potential of the smaller family.

In the matter of birth control, by August several women had been given tubal ligation while 25 others wishing the operation had to wait until their severe malnourishment improved enough to pass the medical standard required. The fact that an additional fifteen women accepted permanent birth control procedures so soon after the program was started, was very gratifying. We're hoping more of the camp women will come to realize that for them a "small family is a happy family."

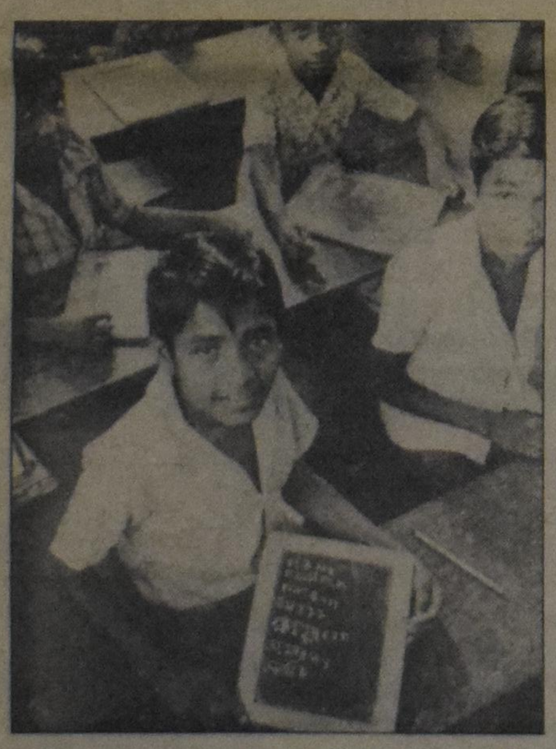
Water supply & sanitation: From the start sanitation has been a major problem. Special latrines for the people had to be built. There was no proper disposal of human waste which was in evidence all over the area. The first latrines which were built collapsed during the heavy spring rains. By August several permanent latrines had been built with ten more scheduled.

To provide pure water for drinking and cooking, new tube-wells were sunk and others replaced. Deep wells and reservoir holding tanks are to be built when funds and equipment will allow. For now the men in the camp are building their own masonary latrines, working labour-free.

The children are the first ones who come to understand the vital necessity of always using the latrines if camp hygeine is to improve. They in turn convince the older people to get into the same good habit — and insist that they do so!

Continued on page 5

The family garden plot is vital to the "full life" development program.



The "three Rs" look a little different in Bangladesh — but they are just as important!

focus

Choir competition

Maclean-Hunter Cable TV Limited announces a Cross-Canada Church Choir Competition with total prize monies of $10,000. The competition is open to adult and junior choirs of all religious denominations.

Maclean-Hunter Cable TV Limited is convinced that the language of music can help foster an awareness of Canadian national unity across the country and to contribute to a greater understanding amongst Canadians of all backgrounds.

The competition will be conducted through the Community Programming Channel of some 300 Cable TV companies across Canada, whose support and co-operation will afford Canadians coast to coast an opportunity to view their local Church Choirs in their homes.

Brochures containing full details and rules of the competition are available from your local Cable TV company and your Ministerial Association; or directly from: Canadian Church Choir Competition, c/o Maclean-Hunter Cable TV Limited, 27 Fasken Drive, Rexdale, Ont. M9W 1K7.

Half-way houses sought

EDMONTON (CCP) — At least 10 homeless, sick and abandoned persons have died in Edmonton during the past year for lack of accommodation for them, members of the Edmonton and District Council of Churches were told at their March meeting.

The report was given by Doug Burgess, a social worker at the Bissell Centre, a United Church social service agency in downtown Edmonton, who attended the meeting with Margery Stelck, director of the centre.

In response to the report, the council named a committee to look into the possibilities of sponsoring "half-way houses" for the homeless and distressed who have nowhere else to go.

No arriving late for this church

EDMONTON, Alta. (CCP) — The Clareview United congregation meets each Sunday behind locked doors.

The new congregation in the north-eastern part of the city is holding services in a juvenile detention centre chapel. Doors are unlocked to let members in and locked again behind them.

From time to time, some of the 60 juveniles at the centre join the congregation in the chapel and members have also held a potluck dinner in the building.

Clareview officially began services last September. It is one of several new congregations in developing subdivisions of Edmonton.

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Next week

Reformed Church anniversary

Viewpoint

Church looks at adult education

Perhaps the single most important item to come out of this month's Synod of the Christian Reformed Church, hermeneutics aside, is the board of publication's Adult Education Curriculum Plan.

It is a program which, once approved, will set into motion an ambitious volume of material to be produced over the next few years. The denomination has historically maintained a commitment to adult church education and that was reaffirmed again by the Synod of 1970 when the publication staff was told to develop a core program which would "address itself to persons of all ages from earliest youth through the various stages of adulthood" and by the Synod of 1976 which appointed an Adult Education Editor.

Individual congregations have cried for years for suitable material as they attempted to carry church education beyond catechism. That has been the outstanding weakness of the present church education process: it stops at the level of the young adult. Just when the catechumen — who has been "made to go" for so long — becomes motivated and professes his faith, the official church education is finished. In many of our churches the children are overstuffed while the adults are undernourished. It appears — to the young at least — that once you have publicly professed your faith you also graduated from the study of the Scriptures.

The development of an adult education curriculum comes at a time when several Christian Reformed Churches are going through an identity crisis. The church is increasingly moving out of its ethnic isolation and into the broader cultural and ecclesiastical world. It means, then, that through it all, the church must maintain its Reformed and specifically Christian Reformed heritage, distinguishing between heritage and cultural tradition.

Some adult study groups are currently making use of materials which are questionable in terms of biblical exegesis, Reformed doctrine, and Christian ethics. It appears that sometimes people are unable to "discern the spirits" in such materials and are absorbing inadequate notions and perspectives on the Christian faith and life.

During recent years there has been a healthy growth of involvement by many church members in the work of the church as seen in increasing lay participation in worship services and on denominational boards, in evangelism, and in adult education.

All of these various factors point out the need to produce material which can be used in the churches under a variety of circumstances and programs. Among the biggest problems in providing adult education programs to the churches today has been the lack of competent and experienced leaders for the adult groups. The Dutch men's society and ladies' society is still pretty big in many churches, especially in Canada. And there are enough qualified leaders among our older folk, those who are well-versed in the Scriptures and Heidelberg Catechism.

But the problem seems to come in finding qualified leaders among the "middle-aged" and younger folk. Leaders of Bible study groups generally include the pastor, or an elder or persons with special abilities. Sometimes an outside speaker is employed. Sometimes leadership rotates. Sometimes leadership is absent.

As a result, the proposed adult education program will come with extensive leader aids in the form of instructions, manuals and guides and additional leadership training will be available as well.

Just what is being proposed? There are five basic divisions within the curriculum and we will look at them in depth next week.

Keith Knight

by Keith Knight

NewsViews

Space shuttle work takes place in Canada

In 1980 when the first space shuttle flight takes mankind further into outer space, it will also take three Canadian companies into new horizons.

Together, Spar Aerospace Products Ltd. of Toronto, Barringer Research Ltd. of Toronto and International Hydrodynamics Co. Ltd. of Vancouver, are now working on $78.5 million in contracts with the United States National Aeronautics and Space Administration (NASA) for the shuttle. Delivery will be next year.

And that is only the start because all three companies are in the running to work on the four other space shuttles to be built over the next seven years. This could amount to about another $80 million for the three firms.

The space project also has created about 350 jobs for the three firms and their subcontractors. Most of them — about 200 — are at Spar, which has the largest contract.

The success of the Canadian companies in getting the shuttle work has put them into the forefront in one of the most demanding and complex engineering attempts in history. The $5.7 billion plane-shaped shuttle will open a new era of space exploration because one vehicle will be capable of repeated trips into space, compared with the one-time use of the previous space machines.

Spar has $76 million to build the "remote manipulator system", which operates like an arm and will reach out from the shuttle to bring in satellites for repairs. Delivery of the shuttle arm to NASA will come 21 months after Spar started to build it, five years after it got the contract, and nine years after it initiated its campaign to get the work.

"It started in 1970," says John MacNaughton, the Spar vice-president in charge of the shuttle work, "when we approached the Canadian government that if Canada got involved in the shuttle, a device like the remote manipulator system would be a good thing. Nobody else was making a similar device and we said it would be a good way of connecting the shuttle and satellites.

Once it got the contract, Spar then had to have a special 35,000 square foot plant built in Toronto, which it leases and which is adaptable for other manipulator work. A large part of the plant is a gymnasium-sized hermetically-sealed testing hall and the cleanliness duplicates that of outer space and the interior of the shuttle.

Because the 50-foot-long arm weighs 650 pounds, specially designed pods had to be built to support the arm when it was being tested.

In reading about these kinds of long-range planning you come to realize that the American space program is by no means dead. Earth-orbiting seems to be routine following man's jaunts to the Moon and after unmanned probes on Mars.

The shuttle program will have taken years to develop by the time the first "space bus" is launched in 1980. Preparations involve thousands of employees and billions of dollars in development and research.

Growth in the Lord

by Dr. Jack Fennema

"Through Him are all things"

Part I

Christian education acknowledges God as the Sustainer

Education that is Christian begins with God, but it also draws its daily sustinance and strength from God. Jehovah is a God of providence. He upholds his world. Ezra acknowledges this in his prayer recorded in Nehemiah 9:6.

Christianity rejects the viewpoint of the deist who accepts God as Creator but rejects him as Sustainer. God is viewed by the deist as a grandfatherly clockmaker who, once he has made the clock and wound it properly, sits back in his rocking chair observing and listening but no longer involving himself with the clock. Christianity also rejects the viewpoint of the pantheist who takes a position at the other extreme. The pantheist would view God as being equated with each part of creation. Pantheism does not separate God from the forces and laws of the universe which he created and upholds. They are viewed as being one and the same. That position, too, is not biblical. God is, indeed, separate and transcendent.

God in his providence also *protects* his people. "For the eyes of the Lord run to and fro throughout the whole earth, to show his might in behalf of those whose heart is blameless toward him (II Chronicles 16:9)." Christ, himself, describes God's protecting love in Matthew 10:29-31.

God can and does alter the course of events in this world. We do not accept the concept of a pre-determined and mechanistic universe. God sovereignly upholds his world and *directs* the course of events toward his own divine and perfect conclusion. There is movement; there is direction; and there is a goal for this world which God holds in his hands.

God is also the Great Revealer. Truth is not something that man discovers in an autonomous fashion. Truth is revealed by God. He is continually active in his world as he unfolds his truth. He dispenses his truth to the degree that man is ready and able to handle it. True learning comes from the revelation of God, a controlled, on-going process.

Children in the Christian school are told about the mighty acts of God in the present. God is acknowledged as being alive, active, and relevant within the world today. His divine will is felt in things both large and small. He is evidenced in the wind, the earthquake, and the fire; but he is also evidenced in a still small voice (I Kings 19:9-18). God is a Person. He is a personal God. He touches human lives in personally meaningful ways each moment of each day. The Christian recognizes that there are no accidents or coincidences. The Scripture comforts us with the message that "We know that in everything God works for good with those who love him, who are called according to his purpose (Romans 8:28)." Children in the Christian school become aware of this truth through the daily living and sharing among themselves and their teachers.

The absence of such a daily awareness of the presence and direction of God is, however, too common within many of our classrooms. Children are often brought in contact with a God who is viewed as being only historical and abstract. Our children can too often echo the cry of Gideon: "... if the Lord is with us,...where are all his wonderful deeds which our fathers recounted to us...? (Judges 6:13)." Children are to be made aware that God is real and that he is alive. There are many recent books on the market which shout the message that God is real and acts today, in both mighty and small ways. But the most visible "book" that children in the Christian school can read is the Christian teacher whose daily walk with God is naturally evident as she shares herself in word and in action. God must be alive in the lives of teachers or our children will have great difficulty grasping the reality

LETTERS

Cremation is favored

Dear Sir:

I am disappointed that you felt "Burial or Cremation" was worthy of your front page. (C.C. May 26, 1978).

If Mr. Sponk Sr. wishes to believe that Christians should be buried (after death of course), that is great! But that he wishes to make this a "call to arms", I find extremely objectionable.

I personally am not convinced by his arguments, am in favor of cremation, and have signed my driver's licence form "willing" my body or organs for transplant purposes, etc.

I do not ask you, Mr. Sponk Sr., or any of your readers to do likewise. I ask only that you allow me on the basis of conscience, love of God and mankind to do this.

I must make some answer to Mr. Sponk Sr.'s thesis: I will not be concerned with Old Testament burial practices, the arguments of John Calvin (which seem to deal more with the fact of the resurrection), or the physical difficulties of recalling all those atoms together into so many bodies — (many of which have been recycled I'm sure); I will ask only how God's word has so clearly spoken for burial.

I Thessalonians 5:23 is the only passage which can be said to speak even indirectly for burial (that God buried Moses can not be taken as normative — any more than that God told Abraham to kill his son.) This section seems to be a list of guidelines for living with a prayer by Paul that his readers in every part, body, spirit, and soul be kept blameless (without sin).

This is a long way from proposing burial as God's method of disposal for the dead body of the Christian. Is it "very clear from Scriptures what our position has to be?"

Phillipians 1:20 contains Paul's request that "with full courage now as always Christ will be honored in my body, whether by life or by death."

Let us also "live unto the Lord" and "die unto the Lord". Maranatha!

T.J. Posthumus
St.Catharines, Ont.

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Subscriptions
$10.00 for one year and $19.00 for two years
Calvinist Contact is published by K. Knight Publishing Ltd., 99 Niagara Street, St Catharines, Ont.

Advertising
Display advertising deadline is Friday noon of preceding week. Classified advertising deadline is Monday noon for same week's issue.

Memberships
Evangelical Press Association
Canadian Church Press
Audit Bureau of Circulation

The views and opinions of the writers and advertisers herein do not necessarily represent the position of the editor or the editorial council. All copy may be edited, condensed or refused for publication. Anonymous contributions will not be published.

"Big government" shouldn't ban films

Dear Sir:

I was disturbed to read in your editorial of May 19 that you support the banning in Ontario of "Pretty Baby," a movie about a child prostitute. I haven't seen the movie and I don't intend to see it, but as far as I know it contains no nudity or profanity. You yourself admit this. Then why the ban?

Your editorial disturbs me not because you're "agin sin," for I'm "agin" it too, but because you're in favor of giving the government a freer hand in censorship. "Pretty Baby" is not necessary for us, you declare. I agree. Then you go on to argue that we can do without "Soap," or "Maude," and various other risque TV programs. But that's where I would want to draw a line of a different sort. It seems to me to be dangerous, indeed, reckless, to encourage the government to go still farther down the path of deciding what is and is not good for us. The growth of "big brother" government is a much bigger danger than pornography.

I'm disturbed also because I sense in our community a growing desire to be "conservative." I'm not sure whether a Christian should ever make it his goal to be "conservative," for conservatism is a very elusive term. You may think that you're being conservative by advocating a government crackdown on soft-core pornography and TV programs that try to lure viewers by exploiting sex as a theme. But if you really want to be conservative, why not pay more attention to civil liberties, the rights of the individual, and the dangers of "big brother" government?

What bothers me especially about the "conservative" attitudes on the increase in our circles is that most of them can be summed up in the phrase "Me too!" Educators call for a return to the "basics," and we as Christians shout, "Me too!" The government bans "Pretty Baby," and we shout, "Me too!" Politicians call for a crusade to stop all abortions, and we shout, "Me too!"

Whatever happened to living by Christian principles which we work out in the light of God's Word? Shouldn't we as Christians be above the swinging of the pendulum that keeps the secular world off balance? Before joining the current "conservative" swing, the return to this and that, we should ask ourselves just what we are returning to. I dare say that most of us don't know.

Finally, I'm disturbed most of all by the oversimplification involved in such decisions as the banning of "Pretty Baby." There are indeed situations in life where certain depictions of sexual love are completely out of place, but those situations are much harder to define than Ontario's Board of Censors would have us believe. While the censors are at it, they might just as well ban Judges 19-21, which is a sorry and disgusting story if I ever read one! Redeeming social value? The story ends with a lament: "In those days there was no king in Israel; every man did what was right in his own eyes."

Before we as Christians sign up for a group membership in the Society of the Self-righteous, we should try defining the limits of the permissible in the area of eroticism and art.

Dr. T. Plantinga
St.Catharines, Ont.

Editor's Note: Dr. Plantinga seems to have a double concern: the banning of pornographic films and the role of "big brother" government. He agrees that we can do without pornographic films and the role of "big brother" government. He agrees that we can do without pornographic films such as Pretty Baby (and there are others which are much worse) but the question then is: How do you get rid of it?

As Christians we are opposed to pornography, homosexuality, and abortion and we often applaud the government when it takes stands on those moral issues.

I have no fear of government. It is a tool by which our country operates and, despite all that is said about government programs and policies and leaders, not everything that comes out of Ottawa or the provincial capitals is Orwellian. Government can work.

Government must lead a nation, believer and unbeliever alike. That is its task. *Christians* have a right to call for censorship of pornographic material, but the *government's* right to make moral judgments for its citizens is something else...and that will be discussed later this summer.

Dr. Plantinga equates conservatism with a "Me too" attitude. But it could just as well be a "Not me" attitude. We react negatively to abortion ("Not me"), to pornography ("Not me"), to homosexuality ("Not me"). But it doesn't stop there because we can and should react in a similar fashion to some television programming, to the love of money, adultery, etc.

Our reaction must be a Biblical reaction, and prayerfully it is.

---

of God in their lives.

The presence of God in education that is Christian is also felt through the daily use of God's Word, the Bible. The Bible serves as the basis for all thought and practice within the Christian school. It is not viewed as an historical relic from the past but as God speaking to his people in the twentieth century. His Word of Truth is an oft-used book within the Christian school.

First, it serves as a source for spiritual nourishment during devotional and chapel times.

Secondly, it serves as the centre of the Bible curriculum. Our children are to spend much time in studying the Bible itself, and they are to learn how to use and apply God's Word in a personal way, not simply in a scholarly or objective manner.

Thirdly, the Bible is used to shape and to mold the total enterprise of the Christian school. It is the starting point for the school constitution, the task description of the board, principal, and teachers, discipline, society meetings, and all other dimensions of the Christian school. Christian education is an all-encompassing experience, one that involves the adults as well as the children.

Fourthly, the Bible serves as the "prism" through which teachers and students can view the world clearly and accurately. Each discipline, each aspect of God's created reality, is placed within proper context and perspective through God's Word. The Bible, then, belongs within the history and literature classrooms as much as it belongs in the Bible classroom and in chapel. Education that is Christian is education wherein children and young people are continually "into the Word." The Bible serves as both source and sustenance.

Job Market works for students

The following are just a sampling of letters received from students from across Canada who took part in our first annual Job Market.

●

Dear Sir:

Thanks to my advertisement in the Job Market, I now have a summer job. Thank you very much for running these advertisements, as I am sure that many young people like myself will benefit. I hope that next year you will again offer the same services. May God continue to bless all of you in the job you are doing.

Jane Borger
Utopia, Ont.

●

Dear Sir:

I would like to thank you for placing my advertisement in the Job Market. Someone has answered it and now I have a summer job, close to the location I wanted, too. So to conclude, thank you again and I hope those who have put their names in the Calvinist Contact have as good luck as I did.

Diane Hiemstra
Listowel, Ont.

●

Dear Sir:

We thank you very much for accommodating me in the Job Market. We hope that you will continue it next year.

Agnes Vandergang
Islington, Ont.

●

Dear Sir:

Thank you for placing my ad in the Job Market. It resulted in a job for me immediately. The day my ad came out, I received a letter from Chatham, Ont. requiring a graphic designer in an engineering company. Thank you very much.

Terry Walma
Winona, Ont.

●

NOTE: Job Market is over for this year. It will return again next spring.

Church Page

Pastoral Pondering

Don't forget the public schools

I met with a number of evangelical pastors and laymen of the so-called Spiritual Life Fellowship (the group which sponsored the Francis Schaeffer films). One of the pastors reported on a meeting of a group of concerned parents who have expressed real concern about the so-called moral/values education as conducted by the public schools within this country. Even though many of us are proponents of a Christian educational system (as I myself am), we should not close our eyes to what is happening within the public school system, as some of our children attend schools within that system. The above-mentioned group of parents protests some of the action taking place within the public schools of this country.

Redeemer, Sarnia, Ont.

Public Education can be detrimental

"I my opinion public education today is the greatest enemy that human enlightenment has ever had. Public education, supported by the media and by scientific-humanistic censensus on which our society is based, represents the greatest menace to the free human spirit that has ever existed. Western civilization is not going to be destroyed by bombs; it is not going to be destroyed even by the Communists; it is going to be destroyed by its own educational system."

This is a quotation from writings of Malcolm Muggeridge, the English atheist who later in his life became a Christian, a friend of C.L. Lewis. It should be noted that the author is not speaking about the public school of a certain country, let alone of Canada, but that kind of educational system by which the freedom of personal conviction is being taken away.

Richmond, B.C.

Do you have a discipline problem?

Two weeks ago the consistory spent a whole day together to discuss a number of important topics which had cropped up during the last number of years, but which never had received sufficient attention in our monthly consistory meetings. It was a good meeting, I thought; in fact, that seemed to have been the consensus of the entire consistory.

One of the items discussed was the discipline of the church, and in that connection we could not avoid but addressing ourselves to the spiritual malaise present in some of our families. It is the conviction of the consistory that adequate attention has to be paid to this specific area.

However, as I reflect upon the need and purpose of discipline it has been my experience that a very important principle is all too often overlooked in our churches. I am thinking of the principle that discipline properly speaking does not begin with and in the consistory, but should begin in the congregation. All believers of Christ are involved or at least should be involved in a common sensure, for we are all members of one another, and when one member hurts, whether physically, mentally, or spiritually, we all hurt and should be ready to help, assist, and pray for healing.

If there are members of the congregation whom you know are in need of spiritual assistance, advice, or discipline, don't immediately run to the pastor or the consistory. Ask yourself: how can I help? Why has the Lord placed this brother, sister, or family upon my pathway? It's good to keep this in mind, so that we keep the discipline of the church in proper perspective. When you come home, read Matthew 18:15-20 where Jesus enunciates that principle rather clearly.

Redeemer, Sarnia, Ont.

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Covenant Church dedicated

The Third Christian Reformed congregation in St. Catharines dedicated its own church building on April 12, 1978. The historic event was the culmination of several years of planning.

The "mother" church, the Maranatha CRC on Scott Street, had been too small for a number of years, with four church services held each Sunday. A few years ago the congregation was split into two geographic areas, each served by its own pastor. For almost six years the team ministry of Rev. Henry DeBolster and Rev. Jacob Kuntz had taken care of the spiritual needs of a rapidly growing congregation.

Sketch by John Knight

The land for the new Covenant Church on Parnell Rd. was bought in 1977 and a decision made to have a dual building program: an expansion of the Maranatha church and a brand new facility for the Covenant congregation.

Now the time had come to celebrate the completion of the building program, to dedicate the new building to the service of God and to let the community know that Covenant Church is eager to be their church as well.

Dedication week was an unforgettable experience for the congregation. On Wednesday, the dedication service was held, followed by an open house and refreshments. The sanctuary was full with members and guests. The "New Life" choir had a chance to test the acoustics of the new building and found it a delight to sing in. The Word was proclaimed, and we were reminded of God's faithfulness as expressed in His covenant with His people.

Greetings came from the two other CR churches in St.Catharines, the Mayor, Classis Hamilton, the local ministerial association and Rev. Geleynse of Montreal, a former pastor.

On Saturday there was a general "open house". Many of the church's neighbours came as a result of 3,000 invitations that were delivered.

The following day, Sunday, we'll never forget. It was a joyful service in which fifteen young people professed their faith in Christ, a child was baptized and we met around the Word and responded in song.

The church was packed, including the annex to the sanctuary. The new Covenant Church has begun an extensive neighborhood evangelism program. It is our prayer that many may be added to God's family through the Good News proclaimed at the church, through its societies and its members.

John Knight

Rev. Popma retired from the ministry

Trenton's beloved Rev. R.W. Popma, on May 7th officially concluded his 38 years of active ministry as pastor (of which he served 14 years in Trenton) and began a new era of active retirement.

Rev. Popma began his ministry in Vreeland, Neth. in 1940 during the difficult war years. He served as missionary in Surabaja, Indonesia from 1946 till 1957, when the Popma's moved to Victoria, BC. they came to Trenton in 1964 where they laboured till this time.

When the congregation grew too large to be served efficiently by one pastor, the congregation was divided into section East and West. Rev. Popma was in charge of section East.

Rev. Popma held his farewell sermon on May 7th. The service was highlighted by the celebration of the Lord's Supper and the sermon was based on Ephesians 3 v. 14-19 "Filled with the fulness of God." Reflecting back upon his ministry, Rev. Popma gave all glory and honour to God for using him (with all his shortcomings and faults) to be but a speck in God's great plan of salvation to mankind by allowing him to preach about the love of Christ, His death and victorious resurrection while being strengthened by the Holy Spirit in doing so. Rev. Popma charged the congregation to live in obedience to God's Word

The congregation responded by singing one of Rev. Popma's favoured Hymns: The Church's one foundation.

Delegates from Trenton Town council and neighboring C.R. churches were given the opportunity to address Rev. Popma on his retirement.

Batawa community hall was over-crowded when a farewell party was given on May 9th to honour both Rev. and Mrs. Popma for their 14 years of faithful service in Trenton. Master of ceremonies, Mr. P. De Bruin created a happy, festive atmosphere with his quips and remarks, pushing the painful pangs of parting to the background. When one of Rev. Popma's first catechism students of 37 years ago, Mr. W. Korver and his wife, escorted the feted couple into the hall they were welcomed by an "endless" standing ovation. A charming young maiden, Kathleen Draaistra, presented them a bouquet of flowers. She was the first baby baptized by Rev. Popma in Trenton. Societies, groups and committees alike contributed to the program with singing and skits.

Pastor A. Van Geest of Trenton West closed this evening with prayer and thanksgiving. It is the wish of all Trentonians that God may grant them health and happiness to enjoy the golden age. Rev. Popma does not intend to "do nothing". While he was on the working force he would preach either once or twice a Sunday. It now happens that he finds himself preaching 3 times a Sunday. Blessed is he that bringeth good tidings of joy. And when the chief Shepherd shall appear, ye shall receive a crown of glory that faded not away. I Peter 5, v. 4.

Louise Smit
Codrington, Ont.

Church News

CHRISTIAN REFORMED

Called
-to Sarnia (Second), Ont., Rev. John Klomps of Hamilton (First), Ont.
-to Owen Sound, Ont., Rev. John Klooster of Toronto (Woodbridge), Ont.
-to Goderich, Ont., Rev. N.B. Knoppers of Red Deer, Alta.

Address change
Rev. Jerry J. Hoytema, 3416 New St., Burlington, Ont. L7N 1N3, effective immediately.

Thirty-seven seminarians eligible for candidacy

by Henry De Moor Jr.

Rev. De Moor of Edmonton, Alta. is a member of the Calvin College board of trustees.

Grand Rapids was different somehow. Members of the Board of Trustees of Calvin College & Seminary arrived as usual, on May 15, but there was no stifling heat and humidity, no tornado weather — a fitting time for a relatively routine meeting.

The highlight of the meeting was the examination of candidates for the ministry. A total of 37 students will be recommended to synod for candidacy, along with one candidacy renewal. As we interviewed them, we were impressed with the high level of maturity they displayed, no doubt a reflection of the new M. Div. program, as well as the continuing dedication of the Seminary faculty and administration.

The board was unable to recommend Ms. Marchiene Vroon Rienstra for candidacy. At the same time, members of the Board enjoyed a half-hour conversation with her which proved enlightening and caused us to reflect more deeply on the historic requirement that only male members of the church are eligible for the office of ministry.

At Synod's request, the board laid down some regulations whereby an appropriate share of the stipend paid to a student intern serving a church or its agency may be funded through the seminary budget. These regulations must now be approved by synod. If they are, churches that were formerly unable to provide for seminary interns may now have the benefit of the program when application for subsidy is approved.

The board has declared a vacancy in the department of philosophical and moral theology at the seminary. For years, this department has struggled along with one full-time professor and additional part-time help. It was felt that for the sake of continuity we should move ahead and look for a second full-time appointment, primarily in the area of philosphical theology. The administration will prepare nominations for the Board's consideration next February.

Dr. Anthony Hoekema was honored at a testimonial dinner on the occasion of his retirement. He has served the church well. Professors H. Dekker, F. Klooster, and C. Kromminga were recognized for 25 years of faithful service on the seminary faculty.

The Board made a very significant appointment to college administration. Dr. Peter DeVos of the philosophy department was appointed as the first dean of the faculty. He will be responsible for academic program and faculty endeavor at the college, unquestionably a very pivotal position especially at a college which intends to continue teaching from a Christian perspective.

Dr. Bengelink of the biology department was also honoured on the occasion of his retirement. Recognized for 25 years of service to the college were Dr. George Harper, Dr. Walter Lagerwey, Dr. Barney Steen, and Mr. Henry DeWit, vice-president for business and finance.

The board was treated to a presentation by the fellows of the Calvin Center for Christian Scholarship. This first year's program dealt with Christian Stewardship and Natural Resources. You will be hearing much more in the future from those who participated in this study as they share in the fruits of their work: Dr. Vernon Ehlers, Dr. Peter DeVos, Dr. Calvin DeWitt, and Dr. Eugene Dykema, along with two very able Canadian student members, Aileen Van Beilen and Derk Pereboom. Next year's study will also prove to be very interesting. Dr. Gordon Spykman and Dr. Donald Oppewal of Calvin will be joined by Dr. Rockne McCarthy of Trinity Christian College and Dr. Walfred Peterson of Washington State College to deal with the area of Public Justice and Educational Equity.

Finally, the subsidy program for needy Canadian students who experience greater need because of the declining Canadian dollar will be continued next year. That ought to take some of the bite out of slightly higher tuition and room-and-board costs.

As we left Michigan for more familiar climates, Canadian board members once again joined in thanksgiving to God for Calvin College and Seminary, grateful for a dedicated faculty, administration and student body whose impact on the Canadian scene will be felt for years to come.

Bangladesh — the way it was, and is

Continued from page 1

School for children: A key to advancement for these people is literacy. Organizing and starting a primary school for the children has been one of the main objectives of Mirpur's community development. At present some 175 children are attending classes in morning and afternoon shifts. A staff has been recruited, with books and stationery also provided.

Leadership: Now the camp people have their own committee to help in self-governing their day-to-day matters. Food for the Hungry International staff and volunteers encourage them to make decisions that will affect their own future to everyone's benefit.

Considering that these were the street beggars, urchins and vagrants of a year ago, seeing them actively involved in working towards their own development is truly remarkable. Now the women are involved in sewing, jutework, gardening and other projects with some revenue potential. When the camp was created, most of the men rounded up were scavengers, scroungers, or just loafers. Now all the men work as rickshaw pullers or day labourers in the city, and they're proud of becoming productive contributors to the Mirpur community.

Tomorrow

New projects are already producing results.

The fish and duck ponds: The two artificial lakes already hold about 10,000 Talapia fish, which belong to all the people in the camp. When the fish are large enough (they are one of the fastest growing food fish) all the people from the camp can fish for them with a line (no nets). The fish committee is working on the rules for catching fish.

The ducks, which provide eggs and meat, are in the care of six families specially trained for the project. The scheme is working out so well that elaborate plans are underway to expand the project and involve more families in the months ahead.

The chicken project: Under the direction of Dulal Borpujari, a poultry specialist and FHI Asian Director, several families are being trained to raise and sell the chickens as a joint group enterprise, with all sharing equally in the benefits.

The sewing program: Teaching the women and girls to sew and knit can greatly improve the quality of life for their families, by providing new sources of income. So far 75 women are taking the courses and already earning a small income from the sale of their work. Most of these women were just street beggars who now are developing a trade. As they improve their skills their income will increase.

Handicrafts: Initially 25 girls were sent to the local craft centre to learn jute handicrafts. Now more and more women and girls in the camp are learning the trade, and as their skills improve will be able to find a ready market for the goods. Cane and bamboo handicrafts can be learned with very little skill and already many girls and women too are enrolled in the classes provided for them.

Gardening plots: Each family has been allotted a gardening plot and provided tools and seeds or plant shoots. The lot sizes vary depending on the enthusiasm of the family and are as large as 20 feet by 30 feet. Most garden vegetables are grown including chillies during the dry season and ladies fingers, egg plant, etc., during the rainy season. Even the garden produce, as well as ensuring family nutrition in the camp, has some revenue producing potential in the nearby marketplace.

The ultimate goal of this Mirpur rehabilitation program is to make the family self sufficient and self supporting. We are dealing with "people development," and these people, who before had lost all hope even for survival, now are beginning to know aspirations and dreams, especially for their children, of a new and much better life.

Food for the Hungry International President, Dr. Larry Ward, along with all of our team are so encouraged by those who are joining us in the rehabilitation program, and helping it to become a real success. God willing, it will be! You can receive more detailed information or send tax deductible contributions, by writing Mirpur Project — Food for the Hungry, Box 67800, Vancouver, B.C.

The people are later encouraged to construct their own latrines.

Children learning at the primary school set-up at Mirpur Camp.

Part I

Changes on the South African Horizon?

Spotlight on South Africa

by John E. Plaatjes

Rev. Plaatjes resides in Mississauga and has formerly lived in South Africa.

The forces raging against South Africa and Rhodesia are quite formidable. Hardly a day goes by without some newspaper reporting something from that part of the continent (invariably the bad news) or there would appear letters-to-the-editor condemning or defending South Africa.

From some of the letters it would appear that the former ally of the West in two world wars still has some friends left in the world. If some recent articles in the Washington Post, the Los Angeles Times and the Atlantic magazine is any indication of a change of direction then some American notables are getting off the popular bandwagon of blanket criticism and condemnation of S.A.

Let us hope that Christians in North America will not lose faith in a peaceful solution to the vexing problems confronting South Africa, a beleagured country fighting on many fronts: on her geographical borders, from inside her borders and from numerous fronts set up in other countries. How long will she be able to withstand all the pressure?

Let's hope that she will not be daunted by the stream of abuse heaped upon her by the secular world, among them friends. Some of the criticism is deserved, you say. You are right. But then let's remember that the world is not always consistent in its condemnation and has always had dubious, double standards of judgment.

The only solution the majority of countries see, along with the Third World, is a bloody struggle for "emancipation," a violent one which would mean euthanasia for the white races; in other words, their "dissolution" from the face of Africa.

No matter how we look at it, it's a historical fact that it was the white man with his christianity and his technology that brought Africa into the light of the twentieth century. This cannot be disputed by the humanists. Africa can never go back to the old order of things.

> "The old order changeth, yielding place to new, And God fulfills Himself in many ways..."

The winds of change blowing through Africa since the bright-eyed days of independence, have also changed direction. They no longer come from the European sphere, but now blow increasingly from Moscow and Cuba and threaten to sweep democracy along with christianity, into the Atlantic and Indian Oceans. The West seems to be blind to the fact that Russia is seeking the control of both these oceans.

You don't have to be a politician to know that the world is seething with unrest. Riots, violence, revolution, hostage-taking seem to be the order of the day. West Germany, the Netherlands, and now Italy, are getting tough with the terrorists. More strength to their elbows, and may God grant those governments the wisdom to take the correct course of action to rid the world of such dangerous elements. The evidence shows that they are almost one hundred per cent inspired by Marxist factions.

Southern Africa is now facing a grave and dangerous situation, thanks to the presence of Cuban and Russian troops and "advisors" north of her borders. They are poised to disrupt and destroy the interim government set up in Rhodesia. What is going to happen in Rhodesia is completely predictable, if the USA and Britain continue their namby-pamby game with the Reds, in awe of the United Nations Security Council.

Mr. David Owen, British foreign secretary, has at last come out boldly during the first week of April and denounced Russian and Cuban roles in Africa. He said in a dinner speech that there will be serious complications for that continent if Cuba became involved in Rhodesia and Namibia (South West Africa, the mandated territory which South Africa is considering handing over to majority rule at the end of this year). He also blamed the Soviet Union for the war in the Ogaden region of Ethiopia.

With all this happening to the north of South Africa's borders, what is the black man inside the country thinking? If major and minor speeches by recognized leaders and letters to the editors of newspapers are any indication of black opinion, the end result does not form a very good picture, according to Stanley Uys, a journalist from Cape Town. For instance, he says that black townships were elated when the Marxists marched into Angola and Mozambigue. Their sympathies were definitely not with their own troops defending the South African borders. The collapse of Ian Smith's government in Rhodesia they took as another rise in black expectations, and a step closer to eventual black majority rule in South Africa.

"The whites represent the blacks in Parliament, so tell them to represent us in this war..." ran a letter in the black newspaper, the World, which had conducted the survey. One of the questions asked was: Would you fight for South Africa if we were invaded by Angola?" 83% were against fighting to defend the country. Those who said yes, would want full citizenship in exchange, including the removal of the restrictive Pass Laws.

But then there is another side to the story. Such are the ways of violence and intimidation that I can imagine the numbers of people who would like to speak their minds, but who fear for their homes and their lives. Do you honestly think that all blacks are sympathetic to the revolutionary cause? Not even the majority of them, if I can believe the recent testimony of two black christians from Soweto. But when hoodlums of Soweto tell the students to stay out of school, set fire to them, threaten working adults to stay at home and boycott white employers to help the Revolution, do you think they do so willingly? Some of the adults have hit back.

That is why the Koinonia declaration is one of the best pieces of good news to come out of South Africa in a long time, because it is the fruitful result of black and white christians putting their heads together in prayer. The Koinonia Declaration, signed by a group of concerned Christians, mostly of reformational background, is one of the most important documents to emerge from the pressures put on christians in that country. It is overwhelmingly more important than any other negative thing to which we have become so accustomed to come from South Africa.

It is not only a wonderful sign that black and white are still prepared to listen to one another, but a very encouraging sign that white Afrikaners are beginning to seriously question the South African "way of life" as dictated by apartheid, and the direction the government is taking the country they love. There seems to be a new mood among whites, and the only people of worthwhile power and influence to sway the government, are the Afrikaners...

"Already one can sense the presence of a new mood. What at present is showing itself as just a ripple of discontent, will, I believe, soon become a groundswell demanding change. The cynics will say all this is nothing but an idealistic dream. I disagree." — Natie Ferreira, former political columnist of the newspaper, Die Transvaler.

No matter if the Afrikaners involved had been called before the Senate (governing council) of the University of Potchefstroom, the mecca of Afrikaner Calvinist sentiment and education, but they were warned that they would be ostracised because of their liason with English-speaking christians of Johannesburg. The latter are under suspicion because the christian organization to which they belong, "The Loft," also includes black christians. The young man who co-authored the Koinonia Declaration, Tony Russell, is on a speaking tour of Canada and the U.S.

This kind of document deserves the attention and prayerful support of every christian inside and outside South Africa. Are we not our brother's keeper, even if he happens to have a dark skin, and even if he and his white counterpart are ten thousand miles away over the ocean? Remember, the Koinonia Declaration was signed by serious-minded christians, in love with their country, not by revolutionaries out to destroy it.

The consignees also significantly suggest that it is time for the people of S.A. to draw up a Bill of Rights to ensure justice and equity for all, to protect all groups against government encroachment and control.

A South African newspaper has intimated that it had long suspected that there is a deep unease among Afrikaner Folk, a stirring among the tree-tops. Deep-thinking people are realizing that in the present situation, in the face of the greatest threat South Africa has ever been confronted with, the way of repression (kragdadigheid) is not the way of survival, but what the country desperately needs is a switch to reconciliation, through better channels of racial communication. Any other alternative could spell the death-knell of South Africa.

The present government which had been in power now since 1948, and has entrenched its position with every election, has been criticized for departing from the Westminster system of parliamentary procedures; for unfair differentiation in the sharing of power, education, opportunities between all races, imprisonment without trial etc.

It is most unfortunate that the government has seen fit to silence those voices who have a mandate as christians to speak out. The Koinonia Declaration says that "no responsible christian can properly exercise his calling and duties with regard to society unless...he is able freely to express his responsible opinion and his right to be heard is acknowledged." The tendency to ignore all well-meant and constructive criticism coming from those of the same household of faith, is definitely not to the advantage of the people of South Africa. Let us hope that the Koinonia Declaration will not suffer the same fate.

This is, of course, not the first time a document of this kind is presented to the government. The Church Council of S.A. has done it. The powerful group of Christian Institute leaders have done it. Institute leaders like Dr. Beyers Naude are banned, Horst Kleinschmidt is in self-exile in Holland. The government could point an accusing finger at the Church Council whose members had accepted foreign money and channelled it into supporting liberation movements. Some of

these "liberation" movements had dubious connections with the forces of terrorism operating for the eventual overthrow of South Africa.

More than one synodical statement by the Dutch Reformed Churches have reached the ears of the government, and some successes have been recorded where some of the most irksome restrictions of apartheid have been removed. But on the big issues like mixed marriages, parliamentary representation and group areas, the government is adamant. The system of migratory labour which separates husband from wife for long periods of time and causes a lot of hardship and evil, has also been under constant attack by the churches, with some measure of success.

In 1948 the government of General Smuts appointed a one-man commission in the person of Chief Justice Fagan, to come out with a report on parliamentary democracy. Judge Fagan had been an eminent Afrikaner poet and a very capable man of justice. His report had suggested parliamentary representation for all groups and a free press. It dealt with migratory labour and recommended humane reform in the prison system. It left a place in the sun for Coloured and Indian groups. It had recommended another important proposal in government policy towards the black man — Christian trusteeship. The report was quietly shelved...

Not only influential groups and christian organizations, but individual christians have added their voices of concern to those cited above. These people include polticians, writers, businessmen, teachers, churchmen, poets, intellectuals and others. Many have come down from their position of fence-sitting.

> "We must obey God rather than men...we are in the first place Christians who must live with the full consequence of our faith. We believe that the Bible truths are applicable to the whole life, including politics. We must therefore pay attention to the christian demands of justice." — Prof. Potgieter, of Potchefstroom

Let us hope that the government of South Africa might have the strength of faith and the courage to try out the christian alternative to the rigid policy of apartheid. In a society as complex and mixed as South Africa, it would take the wisdom of a Solomon to disentangle all the snarls in the pattern woven by previous governments. The present government inherited this unchristian pattern. Any other alternative, beside the christian one, will be doomed to failure.

Let no one be cynical about the sincere efforts of christians, black and white, to unscramble things. I believe we still have time, while we have brothers and sisters of the same household of faith left in South Africa, while we endeavour to do the will of our Father. The Koinonia Declaration will no doubt strengthen their hands of prayer. It is still possible to bring about peaceful change inside S.A. and unite all against the enemy lurking at the gates. If we neglect our duty of prayerful support this side of the ocean, we will fail them and the people of South Africa. God forbid.

Part 2 next week.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

The power to grow

The tiny seeds you planted this Spring are now in full bloom, and they show the strange and mysterious processes of growth. As you gradually watch these tender little plants grow into strong and sturdy plants and finally into blossoms, you see one of the great miracles of life...a miracle which no one has been able to explain to the full. You take a little baby who can grow to be a 6'4" football player, an infant who seems to know so little becomes a college graduate; a person who seems so disorganized when he is young becomes a poet, organist, dentist, or a doctor. This points out the fact that life requires of us a sense of growth. There is this power that is placed within us to grow which means that we are expected to grow. It's the capacity to grow that gives us also the responsibility to grow.

Some people have beautiful artificial flowers. You look at them and the colors are magnificent... you touch them and they seem to have nice soft petals, you smell them and they have the odor of real flowers. But there is one thing an artificial flower cannot do and that is, it cannot grow or reproduce itself. It will always remain the same size unless it dries up and shrivels. That is exactly what happens too in the lives of people if they do not grow, they will also shrivel in their lives. Growth is a remarkable power. You can hold an acorn in your hand and in it are the potentials of a large forest. People often stop growing. It is said there are many people who never read a book after they graduate from high school. Even many college students seem to stagnate after they have gotten their degree. To build constructive lives we need to continue to grow, this is part of living.

When we talk about growth we have to remember that we can grow in various directions.

THOUGHT FOR THE WEEK

When a person gains insight into himself he will find that the ultimate resources of his spiritual life will help him to gain stability and strength. A silent prayer can help a person from slipping into panic, but it is only possible when our faith reaches down into the deepest recesses of our souls.

When you plant your seeds there is a growth upward. The roots also grow toward the sides in every direction and possibly downward. In our lives, too, there must be growth in these various directions. We have to move toward loftier ideals of living and toward the things that are heavenly in character. The emphasis of the Bible is that we should strive to grow so that we can become restored into the image of God as seen in Christ. That image of God has been planted in man, but it's not a static sort of thing — it's something that grows, something that develops and we become more and more like that image of God in Christ as we learn to develop.

The process of growth will also mean that we will have to outgrow certain things. When a child grows he outgrows his shoes and clothing. This is also true in the pattern of development. We have to outgrow many childish things, immature reactions to life, old hostilities, temper tantrums, and control ourselves. This means we have to outgrow certain things within our lives which hamper our growth and development. I think when we look at our lives we often have fallen short here. We maybe have grown to a certain extent but we also like to hold to the things that we had before. We like to cling to our past experiences and our past faults, but in order to really develop we have to forget about the things that are behind and stretch forward to those things that are before.

There are a number of agencies given to us in order to help us to grow. The primary one is the home. We learn there the basic fundamentals of life. We learn to walk, talk, know each other, ways of developing, approach to life's problems, to overcome frustrations, and this has to take place in an ever greater, widening way. When we're very young we get small frustrations which bother us but people are there to pick us up and help us. As a child grows he becomes more independent and he also has to be more able to overcome the obstacles and to face the difficulties. He can't blunder his way through life by bawling like a baby or shouting loudly — it just doesn't work. There are a number of people who try to face life's frustrations that way, but they're really childish in their behaviour.

I feel that in our homes there is need for growth in our relationships between husbands and wives. My definition of a good marriage is one in which each of the partners helps his mate to grow; to grow culturally, emotionally, experientially, intellectually, and spiritually. We are there in order to help each other to develop and to grow. People don't stop growing when they're married or when they've settled down with a few children. You constantly have to keep on developing and growing.

We are all interested in the physical growth of our children. Today we like to see our children tall, and the younger generation seems to be taller than the one that went before. But, basically and more important than all of this is the inner growth; the growth in emotional stability, emotional strength, in the ability to overcome obstacles, to face temptations, to face hostility, but above all, also to grow in a spiritual way. This is the basic purpose of life. God has placed in all of us tremendous potentials for growth and no matter how old you are, you've never reached these potentials to the full, you've never used them completely. You're always striving toward a goal and reaching for it, but you've never quite reached it as yet. It's important that we use every agency at our disposal and that we work together as members of a family, that we work together within the church, but always having in mind that we are to grow in the grace and knowledge of our Lord and Savior Jesus Christ.

This is one of the great responsibilities that you have and that I have. We can't expect to go through life spoon-fed, but we can go through life as those who are constantly moving toward higher ground, toward loftier goals, toward ideals which we know we are never going to completely reach. I think it is important that we do this. The fact is if you don't grow, you are going to slide back. You're not going to be at a standstill. It's like climbing a sand dune...you're either going ahead or you're going to slide down. When you look at life this way, the real question is, "Are we really using the potential of growth?" God has placed it in us as much as he has placed it in that little seed that you planted last spring and that now has blossomed into a good sized plant. He has planted it also within you and me and so we ought to work toward personal growth.

PERSOVERZICHT

door Carl D. Tuyl

•In een toespraak tot de Verenigde Naties, die nogal wereldwijde aandacht trok, pleitte Prime Minister Trudeau voor een langzame maar planmatige ontwapening van de grote mogendheden. Hij prees President Carter's besluit om niet tot produktie van neutronen bommen over te gaan.

•Een heel ander geluid kwam uit de konferentie van Navo landen in Washington waar President Carter aandacht vestigde op toenemende imperiale tendenzen in de politiek van de kommunistiese landen vooral ten opzichte van Afrika. De president pleitte voor Navo hulp aan Afrikaanse landen, die in de woorden van de President: ''verhinderd werden hun eigen nationale koers te volgen''. Carter prees de Franse en Belgische hulp aan Zaire. Ook op deze vergadering sprak Trudeau, en zijn toespraak verschilde in nadruk nog al sterk met President Carter's woorden. Trudeau zei dat veiligheid niet alleen gezocht kon worden in militaire macht maar ook, en misschien meer, in morele en ekonomiese herorientering.

•President Carter en Frankrijk's bewindvoerder Valery Giscard d'Estang hebben overeenstemming bereikt over de wenselijkheid van hulp aan Afrikaanse landen die zich willen verdedigen tegen kommunistiese inmenging. Andere Navo landen studeren ook mogelijkheden om verdere infiltratie van Soviet invloed in Afrika te stuiten. Trudeau in scherpe tegenstelling begroette deze pogingen met koele terughoudendheid.

•De mate van kommunistiese bemoeing in Afrika werd wel heel duidelijk toen de kranten van de afgelopen week spraken over massale koncentratie van Cubaanse troepen in Ethiopie. Er werd gesproken van de aanwezigheid van 17000 Cubaanse soldaten, die gereed zouden staan om de anti-kommunistiese opstand in de Eritrea provincie te onderdrukken.

•In Kolwezi was het rustig. De regering van Zaire heeft al beperking van koperuitvoer aangekondigd in verband met het feit dat de mijnen tot stilstand zijn gekomen. Inwoners van Kolwezi vrezen dat de Katangegese troepen opnieuw de stad zullen bezetten in geval ook de laatste Franse parachutisten zich terug zullen trekken. Zaire's President Mobutu Sese Seko was intussen in Parijs om bijstand voor zijn belegerd land te zoeken. Er was in Frankrijk en Belgie groeiende ongerustheid over Mobutu's bekwaamheid om Zaire te regeren. Vooral in Brussel was er uitgesproken verbazing over het feit dat de korrupte Zaire regering er kans toe heeft gezien om het rijke voormalige Kongo gebied tot ekonomiese armoede te brengen.

•President Anwar Sadat van Egypte heeft een termijn van twee maanden genoemd voor sukses in doorgaande vredesonderhandelingen. Als er geen toenadering komt binnen deze termijn zal Sadat de vredespogingen als mislukt beschouwen.

•Er wordt geschat dat via de T.V. meer dan een billioen mensen zullen genieten van de wereldkampioenschap voetbal wedstrijden in Argentinie.

•In Los Angeles ontving iemand die achter was in zijn afbetalingen de volgende brief: ''Dit is een aanmaning van een vriendelijke komputer. U bent $48.88 achter in betaling. Betaal alstublieft. Als er geen betaling komt krijgt U het te doen met mensen''.

Wij lazen voor u

Bevrijding van de

Bevrijding en geweld, enkele stemmen uit Latijns Amerika door Dr. L. Schuurman; Kamper Cahiers No. 32, uitgegeven door Kok, Kampen, 1977 (48 blz.). Gerecenseerd door Dr. L. Praamsma.

In deze brochure schaart de schrijver, die ongeveer tien jaren in Zuid-Amerika doceerde en nu blijkbaar in Kampen onderwijs geeft, zich in de rij van de 'theologen der bevrijding'. We bespraken in ons blad eerder het werk van één van de vertegenwoordigers van deze theologie J.M. Bonino, 'Christians and Marxists' en worden nu door dr. Schuurman ingeleid in de gedachtenwereld van de Latijns-Amerikaanse roomskatholieke theoloog J.L. Segundo en in die van de thans in Mexico woonachtige filosoof E. Dussel. Segundo, die een aanhanger blijkt te zijn van de rooms-katholieke evolutionist Teilhard de Chardin, wenst de theologie in zijn land te bevrijden van de naar zijn gevoelens al te lang de overhand gehad hebbende Europese theologie; Dussel wenst hetzelfde te doen met de filosofie, al te lang vastgelopen in de wijsbegeerte van het Noordelijk halfrond.

Volgens Segundo is vooral de hermeneutiek belangrijk: de bijbel moet opnieuw gelezen en anders dan vroeger verstaan worden; het geloof mag niet langer verlamd worden door problemen van individuele zekerheid en zaligheid; het gaat erom dat we in de historische situatie waarin we leven de wet der liefde toepassen op zulk een wijze, dat we soms de wapens moeten opnemen om een ander van de dood te redden: het goede doel kan de minder goede middelen heiligen.

Dussel wil geen grootse systemen bouwen zoals sinds Plato gebeurd is, maar de stem van de naaste horen; en die naaste is degene die sociaal, ekonomisch en politiek tot de partij van de verdrukten behoort. Volgens hem zijn er drie vormen van geweld: de eerste is die van de onderdrukker, die op vreselijke wijze de gekoloniseerde volken onder de voet gelopen heeft; de tweede is die van het antwoord van de verdrukten die zich verzetten en met de profetie van de bevrijding komen; de derde is die van het gevestigde systeem dat tracht de verzetshaarden plat te branden.

Volgens dr. Schuurman heeft Segundo de moed om de menselijkheid van Jezus te accentueren en het is opvallend dat hij in zijn brochure nooit van Jezus Christus, maar altijd van Jezus van Nazaret spreekt, of van de

Perfectionisme

We hebben nu in onze gemeente iemand die zegt dat hij niet meer zondigt. Hij heeft een opwekkingssamenkomst meegemaakt, zich opnieuw laten dopen, omdat hij voelde dat hij vervuld werd met de Heilige Geest. En nu voelt hij zich in onze gemeente niet meer thuis. De doop met de Heilige Geest is alles. Hij hoopt dat hij nu ook straks in tongen kan spreken. In elk geval heeft hij nu zo'n hoogte bereikt dat hij niet meer zondigt.

Ik dacht toen men mij dit vertelde in eens aan het dikke boek van Benjamin B. Warfield getiteld ''perfectionism''. Dat is een grondige studie van dit verschijnsel. Perfectionisme is een stroming in de kerk die gelooft in de mogelijkheid dat de mens reeds binnen de grenzen van dit tegenwoordige bestaan de zedelijke en geestelijke volmaaktheid, men zou ook kunnen zeggen de zondeloosheid, bereikt. Men geeft wel toe dat niet alle christenen deze hoogte bereiken, doch het is mogelijk en er worden christenen gevonden, een soort geestelijke elite, die het wel bereikt.

Brillenburg Wurth schrijft ergens dat men het perfectionisme gewoonlijk in de kerkgeschiedenis ziet optreden als een begeleidingsverschijnsel van de opwekkingsbeweging (revivalisme). Een duidelijk voorbeeld vindt men daarvan bij Wesley. In de volkskerk heerste in Wesley's tijd een bedenkelijke verslapping en wereldgelijkvormigheid. Wesley begint zijn opwekkingsprediking en stelt daarbij in het uitzicht, dat Gods genade niet maar alleen van alle schuld een mens ontslaat maar hem ook volledig van alle smet der zonde kan en wil reinigen. En in de Brighton beweging en in de Duitse Gemeenschapsbeweging is het hoofdthema: volledige overgave aan Christus sluit reeds nu volledige heiligmaking in.

Hoe moeten we daar nu over denken? Als iemand in geestdriftig vertrouwen gelooft in de alles overwinnende macht van Christus' genade en nu ook getuigt dat hij de staat der zondeloosheid heeft bereikt dan gaat daar bij oppervlakkige kennismaking een zekere bekoring van uit. En het valt te begrijpen dat men soms in het perfectionisme een element van heilzame correctie heeft kunnen zien tegen de al te gemakkelijke wijze waarop vele orthodoxe christenen zich neerleggen bij de gedachte dat ook de allervolmaaksten in dit leven nog maar een klein beginsel hebben van de gevraagde gehoorzaamheid.

Het laat zich ook niet loochenen dat volgens de bijbel, wie in Christus gelooft in Hem volmaakt is in die zin, dat hij in Hem de volheid van genade heeft ontvangen (Col. 2:10) en dat ieder, die uit God geboren is niet meer de zonde doet (I John 3:9) d.w.z. nooit meer radicaal de zonde ten prooi valt. Maar dat is in de Schrift nooit in de zin van echt waarneembare zedelijke volkomenheid en zondeloosheid bedoeld. U behoeft slechts I John 1:8 en 10 met elkaar te vergelijken: ''Indien wij zeggen, dat wij geen zonde hebben, zo verleiden wij onszelf, en de waarheid is in ons niet. En...indien wij zeggen, dat wij niet gezondigd hebben, zo maken wij God tot een leugenaar en Zijn woord is in ons niet.''

Het is daarom aan te bevelen dat als iemand een tekst aanhaalt van Johannes' brieven, hij alles leest wat Johannes over de zonde en het kind van God schrijft. We moeten altijd Schrift met Schrift vergelijken, en zeker de gedachten van een bepaald boek of brief uit de bijbel trachten te vatten.

Johannes bedoelt als hij zegt 'we hebben zonde', wij zijn zondig. Niet alleen wij doen zonde, maar ook wij zijn zondig van aard. Hij zegt verder: ik schrijf u deze dingen, opdat gij niet zondigt. En als je toch zondigt, wij hebben een Advocaat, die onze zaak bepleit bij de Vader!

Deze woorden van Johannes spreken niet over de zondeloosheid als iets dat door een christen bereikt wordt in deze wereld, maar ze laten ons duidelijk zien dat God's standaard voor ons is zondeloosheid, want Zijn liefde kan niet minder eisen dan 100%, is volmaaktheid. Hij schrijft: wij weten dat een ieder die uit God geboren is niet zondigt d.i. niet onbekeerlijk doorzondigt, al maar voort en gedurig weer, zonder met de zonde te breken. Hij kan wel struikelen en in zonde vallen (vgl 1:7-10 en 2:1), maar hij blijft dan niet in zijn zonde liggen, doch staat weer op, en doet met verbrijzeling des harten die zonde van de hand.

Wat zijn er nog veel zonden in ons leven, omdat we van nature zondig zijn. Dat gaat nooit helemaal weg zolang we leven. En wat weten wij er eigenlijk weinig van — als we onszelf eens konden zien met Gods oog dan zouden we van onszelf walgen. Dan werden we er gek van. Wat een zonden. Want het is niet alleen die ene noot- zo schreef ik onlangs — die we verkeerd aanslaan, maar het zijn al die psalmen en hymns die we nog nooit gespeeld hebben die ons schuldig stellen voor God! En het is niet dat we niet de goede kant uit willen lopen, maar van de honderd kilometer die we moeten afleggen, halen we er slechts vijftig of zestig. En God mag misschien van iemand zeggen: wel gij goede en getrouwe dienstknecht, maar Hij zal nooit zeggen: wel, gij volmaakt, zondeloos kind. We blijven arme zondaren tot onze laatste snik. God blijft voor ons tot onze laatste snik een vergevend God!

Wat erg als er onder ons zijn die menen dat God hun na een zekere datum niets meer te vergeven heeft. Die menen dat ze het Onze Vader niet meer in zijn geheel behoeven te bidden. Vergeef ons onze schulden past niet meer in de mond van iemand die meent dat hij nu niet meer zondigt. Hoe graag we zonder zonde zouden willen leven, en zondeloos, zonder zondigheid door de wereld zouden willen gaan, het is toch zo dat niemand zich op de borst kan slaan en zeggen: ik zondig niet meer.

Het liep op het meer van Galilea niet uit op een hoeraatje voor Petrus, die zo prachtig over het water wandelde, alle eer en lof was voor Hem, aan wien zelfs de winden en de golven gehoorzaamden! die ook Petrus veilig aan boord bracht, gelukkig, want hij zag in eens op een zondige manier door ongeloof op de golven en niet op Jezus!

Niemand in onze kring durfde erg hard no.410 uit de bundel van Johannes de Heer te zingen waarin de woorden voorkwamen: ... en nu geen zondaar meer! Want het is niet waar, ook na ontvangen genade toch nog'' simul iustus et peccator'' d.w.z. ik ben tegelijk een gerechtvaardigde en een zondaar. Dat alleen is echt bijbels, en houd u daar a.u.b. aan, om Christus' wil, en tot uw eigen vreugde, en het welzijn van de kerk.

J. Van Harmelen

mens-zonder geweld

Heer, ''De Heer gaf door zijn eigen particulariteit niet alleen een hooggestemd voorbeeld, maar ontketende bovendien een historische aanstekelijkheid.'' (blz. 22) Het gaat erom 'het waarachtig gezicht van het christendom' te doen zien, dat in niets meer of minder bestaat dan het verwerkelijken van het echte mens-zijn. Daarom moet verzet worden aangetekend tegen alle vormen van kolonialisme, tegen multinationale ondernemingen, tegen ekonomische uitbuiting — desnoods met geweld. De schrijver noemt onze afkeer van geweld in hoge mate verdacht, een nette manier om de status quo te continueren. Hij roept zelfs uit: ''Lutherse en Calvinistische geweldloosheidspredikers hebben in andere tijden de bijbel afgeplunderd op rechtvaardigingen van het geweld dat zij anderen hebben aangedaan.'' (blz. 33) En een van de kernvragen die hij stelt is: ''Met welk recht hebben bepaalde mensen of landen het beter dan andere?'' (blz. 35)

Overigens, hoewel hij niet overtuigd is dat het de christen te allen tijde verboden is naar de wapenen te grijpen, staat hij meer een geweldloos verzet voor; maar het gaat voor alles om ''het boeiend avontuur van de bevrijding'' en ''wat zij die daardoor bevrijd worden later met Jezus van Nazaret doen mag op dit ogenblik niet onze eerste zorg zijn.'' (blz. 46). Tot zover ons uiteraard zeer onvolledig overzicht van dit boekje, dat in vele opzichten leerzaam is om zowel de problematiek van Latijns Amerika als het huidig theologisch denken van velen beter te leren kennen.

Ons grote bezwaar is de enorme simplificatie waar de schrijver zich herhaaldelijk aan schuldig maakt.

De nadruk op Jezus als de grote Bevrijder is correct; maar dan anders dan de schrijver bedoelt; onze catechismus leert ons dat 'Hij ons zalig maakt en van al onze zonden verlost''; dat is iets anders dan de bevrijding van economische en politieke dienstbaarheid.

Het beroep op het verzetsrecht door verschillende Calvinisten in theorie en praktijk beoefend is ook weer correct; maar de schrijver loopt veel te lichtvaardig heen over al de zekeringen waarmee Calvijn en zijn school dat recht omringden en beperkten.

Het genadeloos afslachten van het kolonialisme was voor de schrijver een moeilijke zaak, en vele van zijn voorbeelden zijn weer correct; maar hij vergat de keerzijde van de medaille. Tenslotte werd in Indonesie ook iets groots verricht, en hij zou goed doen eens te lezen wat te dien aanzien door de Engelse econoom P.T. Bauer geschreven is (in 'Western Guilt and Third World Poverty', Commentary, Jan. 1976).

Er zou meer te noemen zijn, maar laat ik alleen nog een woord aanhalen van de Nederlands-Hervormde theoloog dr. de Ru: ''Wat baat die wijziging (in economische systemen en staatsvormen), als de mensen zelf, die haar tot stand brengen, van zonde noch bekering willen weten? Er zal eerst iets met die mensen moeten gebeuren, voordat structurele veranderingen enig effect ten goede sorteren. Daarom gaat het in de Bijbel primair ook niet om verandering van structuren, maar om verandering van individuen.'' (De verleiding der revolutie, 1976, blz. 125)

In de beginne.. is het beslissend grondmotief

Wachten op God door Dr. J.M. Van Minnen; uitgegeven door J.H. Kok Kampen. Gerecenseerd door Rev. J. Van Harmelen.

Dr. J.M. Van Minnen is een Gereformeerde studentenpredikant in Utrecht. Zijn boekje bevat ruim dertig bijbelstudies en schetsen. Eenvoud is voor hem en gelukkig nog voor velen, de ware bijbelse boodschap. De Bijbel biedt hoop voor deze wereld. De hele schepping wacht op God.

De studies werden gegroepeerd rond de thema'a: Jozef, Uittocht, Richteren, Elia, De Bergrede, Gelijkenissen, Christen-zijn, Hebreeënbrief, Openbaring. De eerste regel van de bijbel: in de beginne schiep God de hemel en de aarde, is het beslissend grondmotief van de gehele bijbel; en dat de bijbel dus van uit dit grondmotief dient te worden verstaan.

Het boekje is eenvoudig en diep. Het kan heel goed dienen bij de bespreking van de bovengenoemde onderwerpen op een bijbelkring (cottage meeting). De discussie zal er wel bij varen als men een hoofdstuk met elkaar leest. Erg aanbevolen. Koop het en studeer de schetsen, en zeg: graag gedaan!

Wat zegt de Bijbel?

Rondom het levenseinde: Ethische en pastorale overwegingen, door Dr. W.H. Velema; uitgegeven door J.H. Kok N.V., Kampen. Gerecenseerd door Rev. J. Van Harmelen.

Moet men tot elke prijs het leven verlengen? Mag men bij een ongeneeslijk zieke ingrijpen en de pijnen verlichten door er definitief een eind aan te maken? Is het geoorloofd de beademingsapparatuur af te zetten? Pleegt men dan moord of doet men zijn plicht? Hoe moet het met de begeleiding van de stervende zelf? Ligt hier alleen een taak voor de pastor? Heeft de familie ook een taak? Wat zegt de Bijbel over leven en dood? Deze soort vragen behandelde prof. Velema in een aantal zondagavondlezingen in een tijd waarin ''mercy-killing'' (euthanasia) in een adem met abortie wordt genoemd.

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Beslissingen van de Geref. Synode

Aanbevelingen voor het speciale fonds-PCR zijn opnieuw van kracht in de Geref.Kerken in Nederland

Met 53 stemmen voor en 12 tegen besloot de generale synode van de Gereformeerde kerken in Nederland april jl. zich volledig achter het PCR: het programma tot bestrijding van het racisme van de Wereldraad van Kerken en het daaraan verbonden speciale fonds, te stellen. Op de vorige synode (Maastricht 1976) was besloten voorlopig geen propaganda meer voor dit fonds binnen onze kerken te maken. Of, zoals het in kerkelijke taal werd genoemd: ''de aanbevelingen voor dit fonds voorlopig op te schorten''. Een ingediend voorstel om de propaganda voor het fonds te beëindigen werd verworpen.

De meerderheid van de generale synode bleek ervan overtuigd te zijn, dat met het speciale fonds, dat overigens niet alleen voor Zuid-Afrika maar voor de hele wereld geldt, humanitaire doeleinden en geen gewapend verzet wordt gesteund. Dat laatste was namelijk het grote vraagpunt op de vorige synode.

Dat de generale synode het hele besluit met zo'n grote meerderheid aannam stemde praeses ds. C. Mak blij: niet zozeer als een dienst aan mensen, maar aan Christus en van Hem uit aan mensen. Aan zwart, maar evenzeer aan blank, zoals hij met nadruk in zijn slotwoord vaststelde.

(Kerkinformatie)

'Jongeren aan het avondmaal' wordt niet verhinderd

Met 48 tegen 22 stemmen, heeft de generale synode besloten plaatselijke kerken die dat willen, maar dan onder strikte voorwaarden, niet te verhinderen gedoopte kinderen/jongeren te laten deelnemen aan het heilig avondmaal. Maar dat betekent niet, zo werd daaraan toegevoegd, dat het al dan niet toelaten van kinderen nu voortaan in de vrijheid van de plaatselijke kerken wordt gelaten en evenmin, dat de generale synode het gaan van kinderen of jongeren naar het avondmaal propageert.

De voorwaarden betreffen een zorgvuldige catechetische, pastorale en liturgische begeleiding onder toezicht van de kerkeraad.

Ook is er toestemming nodig van de classis. Voor de catechese komt er een speciale handleiding, te gebruiken door kerkeraden (ouderlingen), ouders en kinderen. Bij haar besluit overwoog de generale synode onder meer, dat de bijbel zich noch voor, noch tegen avondmaal-deelname van jongeren uitspreekt (en dan dienen kerken en kerkleden op dit punt verdraagzaam te zijn tegenover elkaar). Voorts, dat een kind of jongere door deelneming aan het avondmaal kan groeien in het geloof en dat openbare geloofsbelijdenis, ook als kinderen/jongeren al aan het avondmaal deelnemen, zijn betekenis volkomen behoudt.

Er is nu ruimte gecreëerd voor — wat in de synode genoemd werd — een verantwoord experiment. Gemeenten, die het aandurven, moeten in staat gesteld worden om plaatsvervangend voor en ook ten behoeve van andere gemeenten ervaringen op te doen met nieuwe wijzen van avondmaalsviering.

Met hun bevindingen zullen de andere gemeenten dan hun winst kunnen doen, zo werd in de synode opgemerkt. Wel moeten de experimenterende gemeenten bereid zijn voortdurend kritisch te toetsen wat zich ontwikkelt en daaruit zo nodig consequenties trekken. Daarom wilde de synode, dat de kerken die ervaringen met jongeren aan het avondmaal opdoen, deze aan de volgende synode doorgeven.

(Kerkinformatie)

TS/s Stefan Batory

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Nationalisme ?

door Laurier Lapierre

Laurier Lapierre, Canadees historicus en televisie persoonlijkheid, is lid van de staf van McGill University in het Department of Political Science. Dit artikel is met toestemming in verkorte vorm overgenomen uit de Toronto Star.

(Canadian Scene) — Iemand vroeg me onlangs: ''Bent U een federalist?'' En ik zei ''Nee, ik ga niet iedere avond naar bed als een federalist. Ik ben een Canadees. Dit is mijn land''. Dat is alles. Het is een traumatische gedachte dat het wel eens zou kunnen zijn dat ik over twee jaar ineens niet meer een Canadees ben. Want dat ben ik en dat zijn mijn voorvaders geweest sinds 1634. Ik ben niet bereid om dat op te geven.

In heb sinds October 1970 niet meer gestemd bij de federale verkiezingen. Ik zei: ''Als democratie betekent dat je midden in de nacht gearresteerd kan worden dan ga ik me gedragen alsof ik in een dictatoriale staat woon''. Maar ik ben geen ''independentiste''. Waarom niet? Wel, gewoon omdat ik in hart en nieren een Canadees ben. Ik ben geen Quebecois. Dat ben ik ook nog nooit geweest. Ik weet niet wat dat is — en niemand anders weet dat.

De Frans Canadezen gedragen zich vaak of zij Amerikaans zijn. Daar is geen twijfel aan. Geen wonder. Bijna 60 procent van alle programma's op Channel 10 in Montreal zijn vertaalde Amerikaanse programma's. Kijk eens in *La Presse* en lees de filmtitels eens...95 procent van de films is Amerikaans. Ed Sullivan was bijna een nationale held, zoals Mme. Julien nu is. Ik geloof dat er een soort Amerikaanse cultuur bestaat die in het Frans vertaald is.

Hebben de Frans Canadezen minder aandacht voor de droom twee auto's te bezitten dan de Amerikanen in Bronx? Natuurlijk niet. Ik kan heus geen verschil zien tussen de buitenwijken waar de Frans Canadezen wonen en die in het Westen waar de Engelssprekende Canadezen wonen.

Frans Canadezen zijn Normandiers. Zij zijn koppig en zijn niet bereid hun lot met anderen te delen. Zij leggen beslag op wat zij denken het hunne te zijn en als dat niet op een wettelijk toegestane manier kan, dan leggen zij beslag op wat het hunne niet is. Ik kan echt niet zien dat Frans Canadezen meer toegeeflijk zouden zijn dan de Engels sprekende Canadezen.

Het Franse Canadese nationalisme is een soort patriottisme geworden, het is een toevlucht voor scoundrels, een woord waarvoor althans in deze betekenis geen vergelijkbaar Nederlands woord bestaat. En deze ''scoundrels'' worden gevonden in de hogere kringen: beroepsmensen, geestelijken, advocaten, politici en een nieuwe klasse die wij kennen als de technocraten.

Nationalisme is zo vaak een instrument waarmee een bepaalde klasse van de bevolking vecht, of een combinatie van klassen. Ik geloof dat de nationalisten in Quebec mensen zijn die van de staat kunnen leven, en ik beschouw zulke mensen als parasieten. Politici, mensen die bij scholen en ziekenhuizen betrokken zijn; technocraten die vrijwel altijd eentalig zijn en zich niet thuis voelen in een multicultureel stelsel; schrijvers wier emoties en sentiment een grotere rol spelen dan verstandelijke overwegingen; mensen die rustig voort zouden kunnen leven als zij van de rest van de mensheid gescheiden zouden kunnen worden.

U vraagt misschien of de PQ een partij is die serieuze politieke hervorming nastreeft. Ik geloof dat niets daarop wijst. En ik zie geen enkel verschil tussen Mr. Levesque en Mr. Trudeau. Zij zijn beiden practische, pragmatische, briljante mensen.

Ik geloof dat rassenhaat en insularisme vandaag aan de dag aangemoedigd worden. Ik geloof dat de Parti Quebecois besloten heeft er mee accoord te gaan dat wellicht een half millioen tot een millioen mensen de provincie verlaat. Daarom willen zij een woordje meespreken over immigratie. Ze weten drommels goed dat niemand uit Frankrijk naar Quebec emigreert of vanuit Brussel. Geen enkele welden-kende Frans sprekende Europeaan heeft interesse om hier Frans te komen spreken in de wildernis.

Canada is een zaak die het hart aangaat. Het is een sentiment, een gevoel. Ik begrijp dat er een hoop teleurstelling en bitterheid bestaat in Quebec over dingen die in het verleden gebeurd zijn en over wat er dient te gebeuren. Maar als je alles nu eens bij elkaar gooit, wat blijft er dan over? Iets wat je van de daken zou willen schreeuwen: dat in een land dat zich uitstrekt van oceaan tot oceaan toch mensen gevonden moeten kunnen worden die een systeem van gelijkwaardigheid kunnen ontwerpen.

Dat kan ook wel als we maar eens begonnen met op te houden te mopperen en te schelden. Wij zijn de grootste kankeraars van de wereld. Maar we kunnen dat allemaal veranderen als we ons eerst realiseren dat dit een goed land is, dat iedereen gelijk dient te zijn en dat dus de rechten van minderheidsgroepen gegarandeerd dienen te worden.

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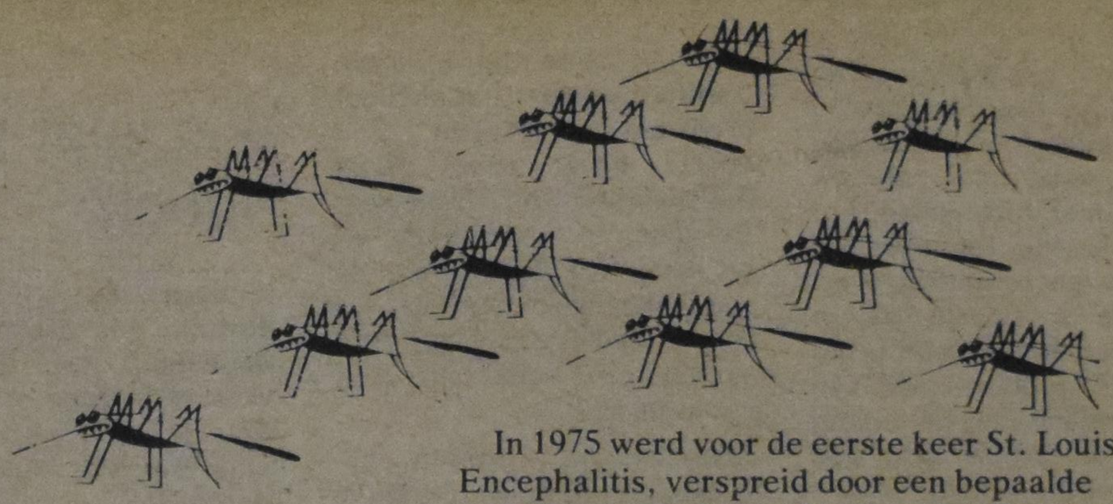

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- Vul laag gelegen gedeelten op om te voorkomen dat zich water verzameld.
- Verzeker u er van dat afvoer sloten niet verstopt zijn met afval.
- Maak verstopte afvoeren schoon en verwijder het water van platte daken.
- Ruim lege blikken, oude banden, emmers en andere containers op die buiten staan.
- Ververs het water in waadpoelen, vijvers en vogelbaden om de paar dagen.
- Houdt uw zwemblad gefilterd en zuiver met chloor.

Insecten- en ongedierte-dodende middelen moeten voorzichtig gebruikt worden. Volg de instructies van de fabrikant.

Hoe kunnen we voorkomen dat ze steken.

Muskieten zijn het meest actief in de avond en in beboste gebieden. Voorkom muggebeten door ze zoveel mogelijk uit de weg te blijven.

- Repareer gaten in uw screens en zorg er voor dat ze goed sluiten.
- Maai uw gras en onkruid geregeld, scheer heggen en verwijder alle onnodige vegetatie die volwassen muskieten beschermen tegen zon en wind.
- Bescherm babies en kleine kinderen door het gebruik van gaas.
- Sluit de schuif van uw open haard als deze niet gebruikt wordt.
- Draag losse beschermende kleren met lange mouwen op plaatsen waar veel muskieten voorkomen.
- Licht gekleurde kleren trekken minder muskieten aan dan donkere kleren.

Er zijn veel goeie insecten afwerende middelen verkrijgbaar, maar lees altijd goed het etiket en volg de instructies.

In 1975 werd voor de eerste keer St. Louis Encephalitis, verspreid door een bepaalde muskiet, geconstateerd in Ontario. Er waren ongeveer 70 gevallen, voor het merendeel in Zuid-west Ontario. Gedurende 1976 en 1977 werd door het publieke besef en zorg, plus de gemeentelijke muskieten controle programma's, het aantal gevallen tot vier in 1976 en niet een in 1977 verminderd.

Er is geen behandeling van de ziekte bekend dus voorkomen is erg belangrijk. De symptomen van de ziekte zijn o.a.: duizeligheid, verlies van eetlust, koorts, hoofdpijn, misselijkheid en overgeven.

Het moet benadrukt worden dat de meeste muskietenbeten alleen maar lastig zullen zijn deze zomer. Echter als de symptomen zich voordoen zult u uw dokter moeten raadplegen.

Een gratis folder betreffende muskietenbestrijding is verkrijgbaar op aanvraag bij uw plaatselijke gezondheidsdienst of bij het bureau van het Ministerie van Milieu.

George McCague,
Minister of the Environment

Dennis Timbrell,
Minister of Health

William Davis, Premier

Province of Ontario

de levensgeschiedenis van Pieter Vermeulen

door Gé Verhoog

18

Gemeente Velsen ©

Leen trok zijn wenkbrauwen op. ''Wat wil je dan, me lieve mensie?''

Ze tikte met haar vingers op de tafel. ''Ik wil ze erbij hebbe als jullie over de puthaak gaan en dan vieren we feest in ons huis en dat is dan natuurlijk te klein, nou, dan gaan we buiten verder, maar niet in de kroeg.''

''Buiten? lachte Leen, ''mens, 't kan wel tien graden vriezen.''

''Maar ik gaan niet naar de kroeg!'' jammerde zijn aanstaande schoonmoeder, ''ik moet er niet an denke, die jeneverstank en alles kapot slaan en ik de scha betale, 't gebeurt niet!''

Leen lachte om het vrolijke toekomstbeeld dat ze had over zijn bruiloft. ''Weest niet bang,'' stelde hij gerust, ''wie dronken wordt, smijt ik de Hei op.''

Vrouw Pieterse was niet te vermurwen. ''Ik wil niet feest vieren in de kroeg.''

Klaartje vond de oplossing: ''Ik vind het veel leuker om hier thuis te zijn,'' zei ze met haar blijde stem, ''als de mannen nou es op onze kosten een glaasje nemen, dan kunnen ze zelf verder feest maken in de kroeg en hoeven wij er niet bij te zijn.''

Leen gaf haar een klap op de schouder. ''Zie je wel, dat we bij mekaar passen? Klaar, dat doen we.''

Zo is de familie opgetrommeld door Leen. ''Van mijn familie heb ik nooit veel gehoord,'' zegt Leen op de morgen van hun trouwdag, als Klaartje en hij samen door een kier van de deur naar buiten gluren en hij zijn familie ziet aankomen. Ze uiten hun mening over deze streek nogal luidruchtig, want het schijnt niet mee te vallen de koude wind van deze vlakte dicht bij zee te moeten verdragen en te trachten niet te struikelen over de bonkige brokken veen en lastig struikgewas, ''ze vinden het hier niks en ze komen niet om ons geluk, maar om te zien hoe 't hier is.'' Hij trekt haar even naar zich toe: ''Ze kunnen barsten, want ik heb genoeg aan jou.''

De wind gaat iets liggen, de zon schijnt helder, maar het vriest pittig.

Vrouw Pieterse heeft geen familie. ''En van me man zaliger zitte ze zo ver weg: helemaal in de Krimpenerwaard, die zijn niet te vinden.''

''Kijk es,'' zegt Leen ineens, ''daar komen de getuigen al; 't is toch ergens goed voor dat het vriest, ze hebben allemaal vrij.''

Van alle kanten komen de mannen met hun zwaaiende onverschillige stappen naar het woonhol; ze praten met hun harde stemmen omdat de stem, die boven anderen uitkomt, gelijk heeft en voorts roken ze uit hun wit-aarden stenen pijpjes. De vrouwen schommelen achter hen aan, links en rechts klappen en snauwen uitdelend aan de meehuppelende kinderschaar en onder elkaar veronderstellend, dat hun mannen vast al een stevige borrel achter de kiezen hebben om het feest nu al vrolijk te maken.

Klaartje heeft haar Zondagse jurk aan, een grote wollen omslagdoek van haar moeder trekt ze over de tengere schouders. Leen heeft echter zijn wollen sjaal weggelegd: ''Meid, ik heb 't nou al heet.''

Dan gaan ze naar buiten, eerst vrouw Pieterse, die struikelt over haar eigen opklim, maar het zand is zo merakels hard van het vriezen en ze heeft geen man meer, die haar kan helpen. Ze voelt ineens een hand, die haar vastpakt en opricht, ze kijkt spinnig op, welke zatlap haar beetpakt, want ze houdt niet van hun geintjes.

''Meester!'' Haar gezicht straalt plots: daar is de huwelijksmakelaar tussen haar Klaartje en Leen, de meester wil zelf bij het feest zijn, is dat even wat-

''Dacht je nu heus, dat ik dit feest niet zou bijwonen?'' lacht de meester, ''mijnheer van Apeldoorn zorgt voor de school zodat ik hier kan zijn.''

Klaartje en Leen komen nu ook tevoorschijn als mollen uit de grond; de vrieskou is vergeten, de zon straalt uitbundig in een strakke blauwe lucht — ze zijn intens gelukkig.

De puthaak is door Albers gereed gelegd, een plechtig ogenblik en hij maakt er een bijzondere opvallende bezigheid van door nog eens en nog eens met een oog dicht, kijkend of de haak wel goed ligt.

Het bruidspaar geeft elkaar de hand en dan stappen zij langzaam driemaal over de puthaak — de huwelijkseremonie: het huwelijk tussen Leen van Kampen en Klaartje Pieterse is gesloten.

''Hoera!'' buldert de Natte en meteen golft het hoera over de vlakte. Er is een gedrang om het bruidspaar, de mannen slaan elkaar en het kersverse bruidspaar op de schouders, de vrouwen schudden heel lang handen en hopen dat ze het niet zo beroerd zullen krijgen als zij het hebben en dan zegt Leen: ''Allemaal bedankt en ga een borrel drinken op ons geluk bij de grootste kroegbaas van de Heide: Hein en zijn Malle Riek. Wij gaan met mekaar als famielje bruiloft vieren.''

Na deze toespraak verdwijnt het bruidspaar met familie in het hol, dat feestelijk aandoet, omdat vrouw Pieterse met gekleurd papier, dat ze opspaarde, de stoelen van het bruidspaar heeft versierd. Er is koffie en notabene koek en limonade.

'''t Kan niet op,'' lacht Klaartje, ''moeder kan het goed versieren.'' Dit is de uiting van een dankbaar kind; vrouw Pieterse vindt het nodig de stemming minder stralend te maken door hoofdschuddend te klagen: ''Me kind, as je goeie vader dat had maggen beleven, ik herinner me nog als de dag van gister, dat wij over de puthaak zijn getrouwd, het was zo'n beste, goeie, doodgoeie man en toen-ie dood wier thuisge...''

Leen heft zijn glas. ''Mensen, we vergeten vandaag niemand, de levenden niet en de dooien niet, maar nou is het feest!''

Ik denk nou toch ineens, of het wel goed is, als ik jullie alleen laat,'' komt vrouw Pieterse weer, ''ik zal bij jullie blijven om nog wat te reddere want er is zoveel te doen...''

Welnee,'' remt Leen vrolijk maar beslist af, ''we redderen zo, dat we het samen best redden! Moeder gaat naar de stad — eindelijk kan ze doen wat ze graag wilde; we willen je niet tot last zijn.''

''Jullie zijn me niet tot last,'' pruttelt vrouw Pieterse tegen, maar Leen heeft op alles een antwoord: ''Dat weten we — dat weten we en we waarderen alles, maar ga eerst es lekker genieten van de mooie stad met echte huizen en nou is het feest. Laten we dat vieren want straks moeten jullie allemaal weg omreden de diligence nogal op tijd rijdt.''

''Je wilt ons zeker weghebben,'' snibt een ver familielid van Leen, maar haar echtgenoot heeft een grove knipoog. ''Welnee meid, maar in bed is 't warmer dan buiten.''

Vrouw Pieterse is blij als het feest voorbij is; haar aandacht is voortdurend gespannen om smerige praatvaria verre te houden. Eindelijk is het avond en trekt de familie rumoerig af, nagezwaaid door het nieuwe echtpaar.

''Ziezo,'' zegt Leen, ''dat is dan dat.'' Ze gaan het volgerookte hol binnen, waar rouw Pieterse de boel al aan kant wil brengen. Ze haast zich, want ze wil haar fatsoenlijke begrippen demonstreren: ze wil in bed liggen voor het bruidspaar, ozo.

Leen lacht, hij lacht om alles, want hij voelt zich gelukkig. Hij trekt Klaartje op zijn knie, hij zoent haar en houdt haar vast in zijn sterke armen. Wat kan de Heide hen deren? Wie is niet tevreden met dit hol? Ze hebben elkaar en dit is voldoende.

De meester die na de plechtige wandeling over de puthaak door het bruidspaar zijn gelukwensen aanbood om daarna kennis te maken met de familie, die nieuwsgierig was de meester te zien die hier in dit verlaten oord werkt, loopt naar zijn woning terug: hij heeft dit nog nooit meegemaakt en het leven hier pakt hem in een greep van uitzonderlijke zeden en gewoonten, waarvan de steden niet dromen kunnen. Dit is uniek geweest, een volkomen eigen staatje in de Staat der Nederlanden. Blijft het zo? Amsterdam wil het, maar de meester gelooft het niet. Er zouden wel eens tijden kunnen komen, dat er geen verre afstanden meer zijn; dat men zich niet meer onafhankelijk kan voelen in een kleine landstreek omdat grenzen wegvallen en het kanaal zou daar een oorzaak van kunnen worden. Scheepvaart van en naar verre horizonnen vegen immers alle grenzen weg-

Op een Woensdagmiddag ratelt het rijtuig van de familie van Tuyll van Serooskerke over het zandpad, dat loopt van Velsen naar de Heide. Het rijtuig stopt voor de school en mevrouw van Tuyll stijgt uit, loopt naar de voordeur van het meestershuis. De meester heeft reeds opengedaan, want dit bezoek is reeds van verre te onderkennen en te horen.

''Mevrouw van Tuyll, komt u binnen.''

''Ik hoop niet, dat ik stoor?'' Er ligt een zachte lach om de mond van de onverwachte bezoekster. Ze begroet de blij verwonderde juffrouw Vermeulen als kennen zij elkaar reeds lang. Mevrouw van Tuyll legt haar boa en bontmof terzijde en neemt plaats in de huiskamer, waar de kachel een behaaglijke warmte verspreidt.

''U hebt van iets simpels wat bouw betreft, iets gezelligs gemaakt,'' zegt mevrouw van Tuyll, even rondziende, ''is dat een Statenbijbel? Welk jaar en welke uitgave?'' Ze staat geinteresseerd op als de meester de foliant van de standaard neemt en haar het oude perkamenten titelblad laat zien.

''Jacob en Pieter Keur,'' leest hij hardop, ''een kostbaar boekwerk en niet alleen wat de uitgave betreft.''

''Daar ben ik van overtuigd,'' zegt mevrouw van Tuyll, als de Statenbijbel op de standaard is teruggelegd, dan voegt ze eraan toe: ''Ik meen, dat u de inhoud niet kunt missen bij uw werk.''

''Welk mens kan dit missen?'' vraagt de meester, ''ik ondervind elke dag, dat we in een moeilijk bestaan alle kracht kunnen putten uit de Bijbel — het is een levende, ononderbroken bron en dit eerste jaar van mijn werk heb ik er veel kracht en moed uit ontvangen.''

De juffrouw schenkt koffie in. ''Is het niet machtig, een stukje in Gods Koninkrijk gevonden te hebben, waarin we mogen werken? Ik wil niet anders.''

Mevrouw van Tuyll ziet haar even aan; juffrouw Vermeulen is van een betoverende beminnelijkheid en tegelijk van een statigheid, die een vast en fier karakter verraadt: hoe goed passen deze mensen bij elkaar. De meester heeft een bepaalde humor in zich, een onverstoorbare gemoedelijkheid, maar tegelijk ook weer een statigheid die overwicht geeft en een zeldzame evenwichtigheid. De Heide heeft wel mensen op de rechte plaats.

''Ik heb de vrijheid genomen hier te komen met het doel nader kennis te maken,'' zegt mevrouw van Tuyll, ''wij hebben veel gehoord van uw werk — bent u genegen er iets van de vertellen?

''Vanzelfsprekend,'' stemt de meester toe, ''alleen blijft de vraag: is het wel zo vertellenswaard? We staan aan het begin — wat wilt u weten? Ik ben hier de meester maar tegelijk de leider van de zondagschool, de onderwijzer van de avondschool, hulp-evangelist op Zondag en huisbezoeker.'' Hij lacht even: ''U ziet: in het kort samengevat een veelomvattende taak.'' Hij gaat als vanzelf door met vertellen; het probleem de kinderen orde en gehoorzaamheid te leren, hen duidelijk te maken waarom ze naar school en zondagschool behoren te gaan en voorts over het weinige meeleven van de kerk van Velsen.

''Dat is bekend,'' zegt mevrouw van Tuyll, ''we hebben daar niet de juiste predikant, maar dat aanvaarden we. U hebt gezegd, dat het aantal grondwerkers nu al tot een tweeduizend is gestegen; kent u hun omstandigheden?''

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CALVINIST CONTACT
99 NIAGARA STREET
ST.CATHARINES, ONT.
L2R 4L3
Tel:416-682-5614

Notes of Thanks

BRINK: We thank everyone for the many cards, flowers, and good wishes on the occasion of our 40th Wedding Anniversary thus making that day an unforgettable one for us. We pray for future blessings. John & Siebergje Brink (nee Vander Heide), 237 Manvers, Newcastle, Ont.

HIBMA: We wish to express our sincere thanks to all our children, grandchildren, relatives and friends for making our 45th Wedding Anniversary a day we will remember with much pleasure. Thanks for the many cards, flowers, gifts and good wishes. Above all we thank God for His care and Blessings in the years past and pray for His guidance in the years to come. Mr. & Mrs. Don Hibma, 200 Westfield Dr., Apt. 909, London, Ont. N6H 2M4.

LOOTSMA: We thank everyone for the many cards, flowers and good wishes on the occasion of our 50th Wedding Anniversary, thus making that day an unforgettable one for us. Jacob and Aafke Lootsma, Bowmanville, Ont.

VANDEN BERG: We wish to express our thanks to our children and grandchildren, relatives and friends, who made our 40th Wedding Anniversary, such a beautiful day to remember. Thanks for the many cards, flowers, and gifts. Above all we thank God for His blessings in the years past, and pray for His guidance in the years to come. Mr. & Mrs. Jacob Vanden Berg, R.R. #1 Caistor Centre, Ont. L0R IE0.

Births

DE VRIES: Henry and Truus thank God for the safe arrival of their son, KEVIN ANDREW, born on May 12th, weighing 9 lbs. 3½ oz. A brother for Robert and Tony. 75 Wakefield Cres., London, Ont.

GITTINS: Ken and Maria (nee Brus) are thankful to the Lord for the safe arrival of their first child, CAROLINE DAWN on May 26, 1978. Happy grandparents are Mrs. G. Brus of Brantford and Mr. & Mrs. S. Gittins of London, England. 117 Oxford St., Richmond Hill, Ont. L4C 4L6.

HAANSTRA: We thank God our Creator for entrusting into our care our third child, SARAH ANNE, a sister for Derek Clarence and Christa Lynn. 5th grandchild for Mr. & Mrs. Klaas Haanstra, Garijp, The Netherlands and 20th grandchild for Mr. & Mrs. Jacob de Vries, St.Catharines.

HEINEN: Dick and Bonnie Heinen and their boys, Raymond, Peter and Steven, praise and thank the Lord for giving them another son and brother, DIRK JAN, born May 10, 1978. He is the 24th grandchild of Mr. & Mrs. D.J. Heinen Sr., the 8th grandchild of Mr. & Mrs. H. Hystek, the 11th great grandchild of Mr. & Mrs. B. Roffel, and the 10th great grandchild of Mrs. C. Hystek. 7992-216 St., R.R. #8, Langley, B.C. V3A 6H4.

Births

HEEG: With joy and thankfulness to God the Giver of Life, we are happy to announce the birth of twins, a son and a daughter, ANDY PHILIP and YVONNE LYNN. A brother and sister for Dirk James and Marcia. Grateful parents are Simon and Joanne Heeg, R.R. #1, Dunnville, Ont. NIA 2W1.

RECKMAN: "Dank U, voor deze kleine baby, Dank U voor dit nieuwe leven, Heer, Dank U, voor 't schenken van Uw zegen, Ook weer deze keer!" Iede and Ineke Reckman became the proud parents of CAROLINE CATHERINE on May 25th, 1978. A dear sister to Jennifer, second grand-daughter for Mr. & Mrs. Dijkhuizen of Scheveningen, The Netherlands and fourth grandchild for Mr. & Mrs. Reckman, Sarnia, Ontario. Iede & Ineke Reckman & Jennifer, Sarnia, Ontario.

VEENSTRA: Friends and family, rejoice with us! Our Lord has richly blessed our lives by entrusting to us the care of NATHAN DANIEL. Nathan was born May 12, 1978. Grateful parents are Bill & Lucy Veenstra, R.R. #4 Ingersoll, Ontario. 22nd grand-child for Mr. & Mrs. P. Veenstra, St.Catharines, and 1st grandchild for Mrs. H. Helmus, London.

Adoption

POSTMA: Once again the Lord has blessed us by entrusting to our care a beautiful chosen daughter, JOANNE MICHELLE on May 17, 1978. Grateful parents are Martin and Mieke Postma of Strathroy. A little sister for Michael. Grandparents are Mr. & Mrs. K. Postma of Orillia and Mr. J. Kap of Sarnia.

Marriages

DAMSMA-ZWIEP: Mr. & Mrs. Peter Damsma and Mr. & Mrs. Clare Zwiep are pleased to announce the forthcoming marriage of their children, JUDY and DAVE. The wedding ceremony will take place D.V. June 30, 1978 at 5 p.m. in the Christian Reformed Church of Clinton, Ontario. Rev. A. Vanden Berg officiating. We pray that God may bless them and lead them on their way together. Their future address is Holland, Michigan, U.S.A.

DRENTH-RYNBERK: Mr. & Mrs. J. Drenth wish to announce the forthcoming marriage of their daughter, LINDA to MR. JOHN WILLIAM RYNBERK, Fonthill, Ont. The ceremony will take place D.V. Saturday, June 24, 1978 at 3:00 p.m. in the Covenant CRC, Parnell Rd. at Bunting, St.Catharines, Ont.

FOKKENS-GEERTSEMA: Mr. & Mrs. Jack Fokkens of Georgetown and Mr. & Mrs. Bill Geertsema of Schomberg are pleased to announce the forthcoming marriage of their children JANET and JOHN. The ceremony will take place D.V. June 23, 1978 at 7:00 p.m. at the Christian Reformed Church, Georgetown, Ont. Rev. J. De Jong officiating. Future address: 75 Main St. W., Beeton, Ont.

GROEN-AGES: Mrs. G. Groen of London (Ont.), is very happy to announce the marriage in the Lord, of her youngest daughter, YVONNE THEODORA to MR. PETER C. H. AGES on Saturday, July 1, 1978 at 2:30 p.m. in Immanuel Chr. Ref. Church, corner of Mohawk Rd. and West Fifth Street, Hamilton, Ont. Rev. A.C. Groen from Winnipeg, Man. officiating. Future address: #204-204 Agnes Street, New Westminster, B.C., V3L IE6.

Marriages

LUYMES-DE JONG: Mr. & Mrs. John Luymes of Trenton, Ont. are pleased to announce the forthcoming marriage of their daughter, LINDA GRACE to THEODORE JAMES DE JONG, son of Mr. & Mrs. H. De Jong of Baltimore, Ont. The ceremony will take place D.V. June 17, 1978 at 11:00 o'clock in the Ebenezer Chr. Ref. Church, Trenton, Ont. Rev. A. Van Geest officiating. Future address: R.R. #2 Baltimore, Ont.

VAN MANSUM-EUVERMAN: Mr. & Mrs. A. Harry Van Mansum, Ottawa, Ont. wish to announce the forthcoming marriage of their daughter, RIA to RALPH, son of Mr. & Mrs. Ralph Euverman of Ottawa, Ont. The ceremony will take place D.V. Saturday, July 8, 1978 at 3:30 o'clock in the Calvin Christian Reformed Church of Ottawa, Ont., Rev. Jack Quartel officiating. Future address: 1170 Fisher Ave., Apt. 930, Ottawa, Ont. KIZ 5R7.

OUWERKERK-VIS: Mr. & Mrs. Mike Ouwerkerk of Abbotsford, B.C. are pleased to announce the marriage of their daughter, DIANA to ARNOLD (Arny) VIS, son of Mr. & Mrs. C. Vis of Wainfleet, Ont. The marriage will take place June 30, 1978 in the 2nd CRC of Abbotsford, B.C. Rev. H. Mennega officiating. Future address: 74 S. Gladwin Rd., R.R. #5, Abbotsford, B.C. V2S 4N5.

SIEPELINGA-STAM: The children of Corrie Siepeninga: Carol, Nancy, Patricia and John, and the children of Hank Stam: Joanne & Val, Hank Jr. and Lydia are pleased to announce the forthcoming marriage of their parents. The ceremony will take place, D.V. on Friday, June 23, 1978 at 4:00 p.m. in the Rehoboth Christian Reformed Church, Jepson St., Niagara Falls, Ont. They have chosen for their wedding text 1 John 4:16. H. Stam, 284 Center St., Essex, Ont. N8M 1R4.

VISSER-PRINS: With thanks to God, Mr. & Mrs. Donald Visser of Bowmanville, Ont. and Mr. & Mrs. Fedde Harm Prins of the Netherlands wish to announce the marriage of their children, FLORENE and DONALD AREND. The wedding will take place D.V. on June 24, 1978 at 3:00 p.m. in the Rehoboth Christian Reformed Church of Bowmanville. Rev. Anthony De Jager officiating. Future address: R.R. #1 Enniskillen, Ont.

Anniversaries

1928 1978

DOUWE and CORNELIA DEVRIES
(nee Vanden Berg)

On June 28, 1978 D.V. we celebrate with our parents, grand- and great grandparents, their 50th Wedding Anniversary with thanks to our Heavenly Father, who blesses His beloved as in sleep, and faithful is He that calleth you who will also do it. 1. Thess. 5:24.

Dewey & Dina De Vries; Dewey J. & Heather De Vries, Nelda, Tim & Cynthia Bartel, David, Dina and Nancy — Surrey
Neil & Nel Swaan; John & Yvonne, Lorn, Jim & Rita, Neil, Robert, Pete — Matsqui
Bill & Nelda De Vries; Joe, James, Romy, Loretta, Sean — Richmond
Ype & Gerry Huizenga; Rose & Neil Emns and Joey, Ron, Don, Adrian, Carol, Tony, Cheryl — Matsqui
John & Roelie De Vries; Johanna, Charlene, Wanita, Janine — Tweed, Ont.

Home address: 36336 Vye Rd., R.R. #2, Abbotsford, B.C. V2S 4N2.

Anniversaries

With great joy to God in our hearts we plan to celebrate with our children and grandchildren our 40th Wedding Anniversary D.V. June 24, 1978.

JOHN and TENA ELLEN
(nee Prins)

Avlyn & Jack
Joan & Dick
Jane & Ralph
Carol Ann & Reynold
George & Gerri
Norman
Timothy
13 grandchildren

Open House at the Gull Lake Youth Conference Grounds 2:30 to 4:30. P.O. Box 789, Lacombe, Alta.

Zuidbroek Nijmegen
1928 July 12 1978

With great thankfulness to God, who is ever faithful, we hope to celebrate the 50th Wedding Anniversary of our parents, grandparents, and great grandparents,

GARMT EVERT POSTMA
and
FREE POSTMA (nee Haan)

We hope and pray that the Lord will continue to bless and keep them in His care.

Riena & John Breukelaar — Brampton, Ont.
Hilly Postma — Amsterdam, Nld.
Nanning Postma — Den Haag, Nld.
Hank & Riek Postma — Niagara on the Lake ,Ont.
Mike & Uke Postma — Brampton, Ont.
Garmt & Riet Postma — Amsterdam, Nld.
Tiny & Jelle De Kroon — Vaassen, Nld.
23 grandchildren and 4 great grandchildren.

Home address: 36 Jasmijnstraat, 6543 TW Nijmegen, Nederland.

Bussum 1938 St.Catharines 1978

On May 24 our parents and grandparents celebrated their 40th Wedding Anniversary and also Dad's 40th year of ordination as a minister and preacher of God's church. He was ordained in Oldemarkt, Holland on June 5, 1938.

ARTHUR W. SCHAAFSMA
and
DIANE SCHAAFSMA (Swen)

We praise God for His love and guidance through all these years of marriage and service. Our prayer is that the Lord will give you many more years together under His care. Psalm 128.

Your children and grandchildren,
Peter & Joan Schaafsma; David, Michelle, Daniel — Carrying Place, Ont.
Joe & Janette Schaafsma; Arthur, Robert, Mary-Ellen — Victoria, B.C.
Andrew & Christine Schaafsma; Lisa, Kelly, Sarah — Waterdown, Ont.
Christina & Jeff Wubs; Carolyn, Jason, Matthew, Jeffrey — Burnaby, B.C.
Ada & Mike Tigchelaar; Heidi, Mark, Andrea, Adele — Carlisle, Ont.
Diane & Bert Slofstra; Joel, Jennifer — Victoria, B.C.
Arthur & Susan Van Wely (eng.) — Grimsby, Ont.

Home address: 215 Glenridge Ave., Apt. 403, St.Catharines, Ont.

With great joy in our hearts and thankfulness to God, we hope to celebrate, with our parents,

TONY and ALICE SPALING
(nee Lubbers)

their 25th Wedding Anniversary on June 26, 1978. It is our prayer that God will continue to bless them in the years to come. Congratulations Mom and Dad!

Harry & Trudy — Calgary, Alta.
Alfred — Burlington
Charles
Andy
Raymond

Home address: Box 36, Drayton, Ont. N0G 1P0.

Anniversaries

You shall guide me by Your counsel... With joy in the Lord, we wish to rejoice in God's care and faithfulness shown during twenty-five years of married life. On June 19,1978, D.V. we celebrate our shared life and love in triumphs and trials, in sickness and health, in learning and teaching, in striving, in reaching, as our God did provide. To celebrate this event an Open House will be held on Saturday, June 24, 1978, D.V. from 2:00 - 5:00 p.m. in the Church Hall of the Maranatha Chr. Ref. Church in Bowmanville.

George and Lies Hiemstra, 19 Waverley Rd., Bowmanville, Ont. L1C 1K8.

Children:
Stephen
Peter Bertrand

1953 1978

And he said unto Him, if Thy presence will not go with me, do not carry us up from here. Exodus 33:15

We are pleased to announce the 25th Wedding Anniversary of our dear parents and grandparents:

LAMBERTUS and HERMINE NYBOER (nee Kleefman)

We thank God for guiding them through 25 wonderful years of marriage. We pray that God will continue to bless them as He has done since June 2, 1953.

Their grateful children:
John & Cindy Nyboer — Lethbridge, Alta.
Jack & Janet Toornstra — Edmonton, Alta.
Judy Nyboer — Calgary, Alta.
Jeff Nyboer — Edmonton, Alta.
Much love from Stephanie Toornstra to Oma & Opa. (Grandchild)

A celebration will take place, the Lord willing on July 7, 1978 in the Edmonton Christian High School Gym.

1953 June 24 1978

With great joy we hope to celebrate our parents 25th Wedding Anniversary,

HANK PLUG
and
GRETA PLUG (nee Kuindersma)

Wedding Text: "And Moses took the rod of God in his hand. Exodus 4:20b.

Their children:
Bryan & Mary Ann
Linda
Nancy & Ed Baker (engaged)
Donald
Joel

With thankfulness to God for this privilege and His many blessings. We invite you to an open house: Friday, June 23, 1978, 7:00 to 9:00 p.m. In the First Christian Reformed Church. Sarnia. Cor. Exmouth & Murphy. Home address: 729 Oakdale Dr., Sarnia, Ont. N7J 2B1.

Westerbork Edmonton
1938 June 16 1978

"The Lord will keep your going out and your coming in, from this time forth and forever more." Ps. 121:8

Grateful for the Lord's faithfulness, we hope to celebrate with our parents and grandparents,

GERRY and ANN TOORNSTRA
(nee Terpstra)

their 40th Wedding Anniversary. It is our prayer that the Lord will continue to bless and keep them.

Sita & Jack Dost — Calgary
Clarence & Mary Toornstra — Edmonton
Winnie & Tim Visscher — Edmonton
Jacob Toornstra — London
Grace & Ken Craig — Edmonton
Peter & Joanne Toornstra — Edmonton
Bert & Janet Toornstra — Edmonton
Jack & Janet Toornstra — Edmonton

and 16 grandchildren.

Open house will be held on Saturday, June 17, 1978 from 2-5 p.m. at the East Christian School Auditorium at 11515 -36 Street, Edmonton.

Classified Advertising

Anniversaries

Sarnia, Ont. 1953 — London, Ont. 1978

June 10

We are very happy that we will be celebrating the 25th Wedding Anniversary of our parents,

STANLEY VANDERGOOT
and
RIEK VANDERGOOT
(nee Hiemstra)

We thank the Lord for his blessings in these 25 years and pray that He will continue to bless them in the years to come. With love and thankfulness, their children,
Jerry & Diane Vandergoot — London, Ont.
Lynda, Karen, Carl — at home
Address: 180 Cherry Hill Circ. #115, London, Ont. N6H 2M2.

Obituaries

The Ladies Society "Bid en Werk" of the Ottewell Christian Reformed Church, Edmonton, Alta., extends its sincere christian sympathy to their member, Mrs. Marie Eilander and family in the passing away of their dear son and brother

PETER EILANDER

on May 18, 1978 at the age of 21 years, as a result of a car accident. "We know that in everything God works for good with those who love Him, who are called according to His purpose." Romans 8:28. We thank God for giving His grace and comfort to the family.

Personal

Sincere christian lady, 42 years of age, living in Toronto would like to come in contact with sincere Christian man or woman for companionship, appr. same age. I enjoy travelling, hobbies are: boating, swimming, reading and music. Please reply with photo. Conf. letters under box #4299. Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

"College girl needs a place to room and board, or will share an apartment with other Christian girls. Non-smoker. Toronto - Willowdale area. Beginning end of July. Please reply to Box #4300, Calvinist Contact, 99 Niagara Street, St.Catharines, Ont. L2R 4L3.

Community House, downtown Toronto, one vacancy now, another July 1st. Phone (416) 536-4235 or write 640 Bathurst St., Toronto, Ont. M5S 2R2.

Pulpit Supply

STRATHROY: The Westmount CRC needs pulpit supplies on August 6, 13, 20, and 27. Ministers who will be in this area and willing to preach please contact Mr. A. Speerstra, 359 Dominion St., Strathroy, Ont. H7G 3G9.

MONTREAL: Pulpit supply for July 2, 9, 16, 23 at Montreal, Quebec. Ministers vacationing in this area and willing to preach once or twice please write the clerk, Mr. W.H. Jager at 102 Franklin Rd., Beaconsfield, Que. or phone collect 514-694-3057.

Announcements

Toronto Lawyer:

Mr. Wietse G. Posthumus

announces the moving of his offices from Yonge St. in Willowdale to Bay Street between College and Dundas in Downtown Toronto. The new location close to the courts, will enable him to continue his general law practice while engaging in his specialty which is civil and criminal litigation (courtroom work).
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Don and Irene Crann

Teachers Needed

HOLLAND MARSH: In the light of possible expansion, Holland Marsh Christian School invites applications for a teacher in the junior grades. For further information or application forms, contact: Mr. J. van Breda, principal, Holland Marsh Christian School, R.R. #2, Newmarket, Ont. L3Y 4V9. Phone (705) 737-0957 (home); (416) 775-3701 (school).

EDMONTON: Edmonton Christian Schools have 2 part-time kindergarten positions and one full-time primary position available. Our schools offer attractive salaries, relocation allowances, and fringe benefits and professional allowances such as course subsidiarization and professional development days. Please contact: Lee Hollaar, principal, Edmonton Christian Schools, 13470 Fort Rd., Edmonton, Alta. T5A 1C5. Telephone: 403-475-2818.

WINNIPEG, MAN.: The Greater Winnipeg Society for Christian Education operating Calvin Christian School invites applications for a **Teaching Principal** for the 1978-79 school term. Calvin Christian School has a low student-teacher ratio with students in grades 1 through 9. Some time for administrative duties is alotted during school hours. Please direct inquiries, application and resume to: Box 44, Station F, Winnipeg, Man. R2L 2A5 or phone Mrs. Bakker at 204-667-5851 or Mr. H. Faber at 204- 338-3553.

For Rent

Commercial

"Hay-Bay Park" — 2 bedroom fully furnished housetrailers for rent on Lake Huron in the beautiful Bruce Peninsula. For information call: 519-376-1823.

Employ Wanted

17 year old boy is looking for farm work during the summer months. Has some experience. Henry Wymenga, 558 Leonard Ave., Welland, Ont.

Misc.

Piano Students Wanted

Music teacher at Calvin Memorial/Beacon Chr. High, St.Catharines, needs private students to supplement part-time school position, beginning September 1978. Serious intermediate or advanced students, or adult beginners. For more information call Marian Van Til, 562-7448 after 5 p.m.

Business

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Clinton, Ont. N0M 1L0
Phone: 519-482-9454

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Real Estate

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Basic quota 13,908, May 31, 1978, 4,500 October 15,5,000. Located on good highway, 20 acres of good soil. Modern layer cages over pits filled with water. Eggs gathered by belt. Feeding by auger. Egg grading room cooled in hot weather and warmed in cold weather. Additional eggs available for market when needed. 6 room brick house with attached garage. Returns last year about $50,000 for owner. Phone 416-389-0344. Call before 8 a.m. Shown only at times to suit vendor.
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In the beautiful Garden City of St.Catharines. Lovely 3 bedroom brick bungalow, livingroom with fireplace and dining area, kitchen, full basement with shower, 3 pc. bathroom, attached garage, large professionally landscaped lot, absolute privacy in well treed backyard. Large park in front of property. Located very close to schools and church, reasonably priced with many extras. Must be seen.

Beamsville, very close to the Lake, small 5 room house, all conveniences on an 1.05 acre setting with some fruit. Ideal for beginners or small family, retirement or used as summer "home", very reasonably priced.

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$365,000. 94 acre Broiler farm. 13,425 unit quota. Land tile drained. Barn 72' x 96' for finishing cattle. Painted 4 bedroom home with many extras. Automatic feeding to all buildings. Call Carlton Holborn. 519-638-2115.

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RAINY RIVER DISTRICT

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FOR SALE: a 3 bedroom ranch style bungalow. Large new kitchen, finished basement, garage. Close to schools and churches; on bus route. Lot 80 x 180. $57,500. Write or phone: W. de Hoog, 9 Bartlett St., Hamilton, Ont. L9D 1L1. Phone 389-8794.

Help Wanted

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Canada Dry? No, interesting!

SIOUX CENTER, Iowa — What happened in 1867 in Canada? Most Americans probably have no idea that 1867 is Canada's birthday — probably the most important date in Canadian history.

Because of this lack of knowledge among Americans and because of the terrific interest shown by Canadians at Dordt College, Prof. Arnold Koekkoek will be teaching a Canadian History course at Dordt in the fall of 1978.

Over 230 Canadians attend Dordt. That is over one fifth of the entire student body. The history course joins a Canadian literature course taught by British Columbian Hugh Cook.

Koekkoek said that 90 percent of the Canadians he surveyed said they would probably take the course, in addition to interested Americans.

A 6-foot-square map already hangs from a wall in Koekkoek's lecture room. By fall the library should have a couple hundred books on Canadian history. And by fall Koekkoek will probably have read dozens of books on the same subject.

Koekkoek, having majored in modern Britain in his master's program at the University of Iowa, studied Canada in connection with the British Empire. Aside from that instruction, however, he is preparing on his own. He is "reading and reading and reading...voraciously" ...first general histories and then in-depth readings.

If interest remains as high as it is now on campus, Dordt may well offer the course on a regular basis. Koekkoek said he then would want to study Canadian history even further by taking formal courses in it.

The new material is not Canada Dry to Koekkoek. It is the first new course he will have taught for a long time. He is struck especially by the role of geography in Canada's history and by the way the French-English division keeps cropping up, from 1763 all the way to 1978.

In addition to presenting fascinating material, Koekkoek said he hopes to stimulate further interest by having some student presentations and projects. Some of the students have a considerable amount of knowledge already, he says, and will be excellent in class presentations.

By December, 1978, dozens more students will know the meaning of a lot more in Canadian history than just 1867.

HUIZINGH & WILSON

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M2N 5T2

ANDIJKER PICNIC

July 1 at Waterworks Park
St. Thomas, Ont.

Fryske Dei

'Sneon 1 July 1978. Begjint de moarns om 11 ure yn de Pinehurst Conservation Park. 4 miles North of Paris, Hwy. 24A. Spultsjes en keatsen foar jong en ald.

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Salem

Notice for Ontario

Canadian students attending or planning to attend Calvin, Dordt or Trinity College. The Ontario Alliance of Christian Schools will grant loans to those students, taking courses leading to a B.A. in education, who require financial support in addition to regular loans available. Application forms are available from the OACS Teacher Recruitment Fund.

Write to:
I. Witteveen - secretary
OACS Teacher Recruitment Fund,
c/o Mrs. M. Elzinga,
1243 Fisher Ave.
Burlington, Ont.
L7P 2L3

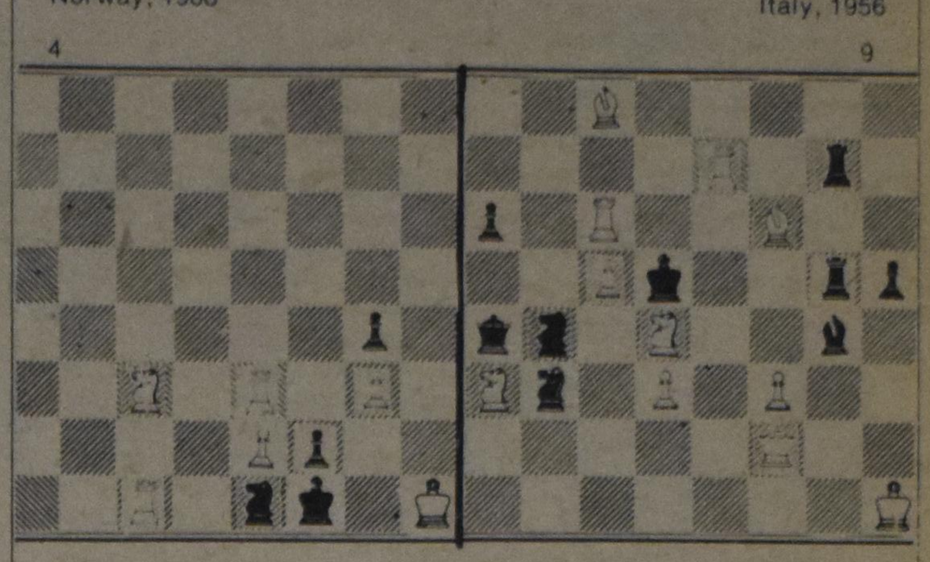
Notice: All requests for application forms must be received by the secretary on or before June 20, 1978. Students presently under the plan desiring assistance for the year 1978-1979 are requested to re-apply.

Editor: Pete Layer

Let's Play Chess

SECOND SERIES OF PROBLEMS IN JUNE

#749
H.M. Huse
Norway, 1908



#750
O. Stocchi
Italy, 1956

4 9

6 11
4-mover 3 pts 2-mover 2 pts

Notes
1. There is a great deal of difference between these two problems. The four-mover shows Black having no legal moves, and so the key must give Black some room. Number 750, on the other hand has no such restrictions. In fact, many White moves seem plausible. I would not be surprised if #749 scores much better than #750.
2. Please give the one-way solution for #749 and the key and threat, if any, for #750 by July 20, 1978 (postmarked). Those living outside of Ontario have 5 days more.

Calendar of events

June 10 The Laudate Dominum Choir presents "The Elijah" by Mendelssohn) in the First Presbyterian Church, Chatham, Ont., at 8 p.m.
June 10 Organist Andre Knevel with the St.Catharines Male Chorus, Collegium Musicum, in the St. George Anglican Church of Guelph at 8:15 p.m.
June 10 25th anniversary and social evening of the Burlington Christian Reformed Church.
June 11 25th anniversary service of the Burlington Christian Reformed Church.
June 14 Hollandse Dag, Moorefield Park at 10 a.m. Speaker: Dr. J.F. Hoekstra.
June 16 The annual membership meeting of the Curriculum Centre will be held on Friday, June 16 at 7 p.m., at 229 College St., Toronto. After the business meeting, Tom Malcolm, CDC's executive secretary, will speak on Education for Discipleship: A Communal Responsibility".
June 17 Gruninger Picnic in Grand River Conservation area, Rockwood, Ont. at 10 a.m.

Christian Stewardship Services

Christian Stewardship Services hopes to conduct an informative evening of discussion and explanation on the importance of making a Christian will. A half hour color film will be shown. All welcome, no charge or obligation. June 19, Monday, 8 p.m. Fort McMurray; June 21, Wednesday, 8 p.m., West End CRC, Edmonton; June 22, Thursday, 8 p.m., CRC, Barrhead; June 28, Wednesday, 8 p.m., Vauxhall; June 29, Thursday, 8 p.m., CRC Nobleford; June 30, Friday, 8 p.m., First CRC, Calgary.

June 24, Saturday, 9:30-4:00 West End CRC, Edmonton. Special seminar for treasurers, secretaries and other persons involved in charities, including schools and churches. Deals with new legislation, taxation, and fund raising methods.

July 1 Andijker Picnic, 1 July in Waterworks Park, St. Thomas.
July 1 Friesian Day in Chrysler Park, West of Morrisburg, on St. Lawrence River.
July 4-14 "Art, Literature, and Music in God's World", a course for continuing education, led by Dr. Calvin Seerveld, sponsored by AACS.
Aug. 4-7 "Living in a kingdom coming", AACS Niagara Conference. Speakers are George Vandervelde, Calvin Seerveld, Gordon Spykman, James Skillen, Peter Steen, concert by James Ward.
Sept. 9 Annual Youth Evangelism Services (YES) conference, Brantford, Ont. CRC, 9 a.m. Registration forms available from YES office, 1008 Bathurst St., Toronto, M5R 3G7.
October Dutch organist Klaas Jan Mulder will give concerts in Kitchener, Hamilton, St.Catharines, Toronto, Bowmanville, Ottawa, Chatham, and London, Ont.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
June 16	June 14	June 12 (noon)	June 9 (noon)
June 23	June 21	June 19 (noon)	June 16 (noon)
June 30	June 28	June 26 (noon)	June 23 (noon)

RES news exchange

New Mission field opened

GRAND RAPIDS (RES) — World Presbyterian Mission of the Reformed Presbyterian Church, Evangelical Synod has voted to open a new field in the United States. Object of this new mission is the 70,000 Arab students on university campuses in the U.S. Among the advantages of such a mission outreach are: the missionary doesn't have to travel abroad and adjust to another culture and language; there are no barriers to witnessing as in many Arab lands; the Arab students are curious about American culture and about Christianity as part of that culture; the students will be leaders in business, government, education and the military in their home countries. Moreover, this kind of foreign mission at home enables churches and Christian young people to become involved who couldn't directly be involved in regular foreign mission work.

Unaffiliated churches still not talking to Affiliated churches

NETHERLANDS (RES) — At the sitting of their national convent in the beginning of March, the Reformed Churches in the Netherlands, Liberated and Unaffiliated could not agree to initiate talks with their brothers in the Affiliated Liberated churches.

Also on the agenda at this sitting was the matter of coming to an agreement regarding the nature of the authority that general assemblies should have. At present the Unaffiliated churches are virtually independent churches because the status of their national assemblies has not yet been established. Some churches are in favor of a more traditional Reformed system and others would like the general assembly or synod to possess little or no authority. The matter had to be referred back to committee for further study.

Task force recommends ordination of homosexuals

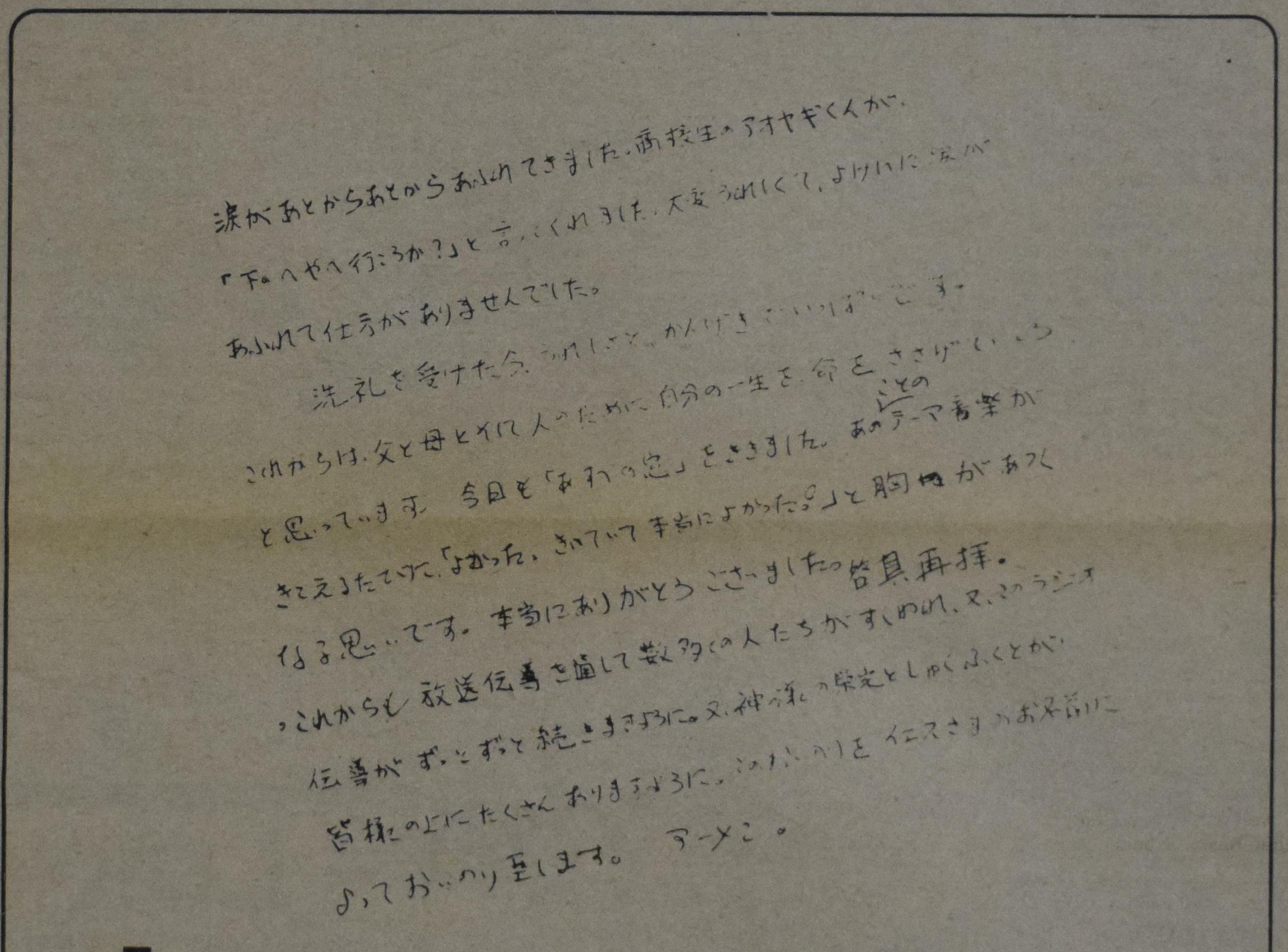
CHICAGO (RES) — Leaders in the United Presbyterian Church USA from all over the country met in Chicago to discuss how to counter the report from the church's Task Force on Homosexuality, which favors the ordination of homosexuals. The issue and the Task Force report have many UPCUSA members very stirred up. The matter is to be decided at the May assembly in San Diego. If the Task Force position is adopted, many observers predict a mass exodus from the church.

The contingent that met in Chicago called on the assembly to repudiate the Task Force report. "The Scriptures identify homosexuality as a deviation from God's intention in Scripture, and therefore see its practice as sin," said a resolution adopted by the group. The resolution also counselled Christians "to understand and love homosexual persons, seek to bring them to wholeness in Christ and help them find a new identity within the redemptive fellowship of the church."

Liberated churches seek ecumenical contact

NETHERLANDS (RES) — Under certain conditions it should be possible to establish a relationship with a church despite the fact that this church may be a member of the R.E.S., argues the report of the committee for correspondence with foreign churches of the Reformed Churches in the Netherlands, Liberated. The present policy of the Liberated Churches forbids the establishment of relations with any foreign church that has ties with Dutch churches with which the Liberated Churches do not have ties.

The Liberated Churches have been discussing the possibility of forming an international synod with evangelical Reformed churches in Africa, Australia, Canada, the Netherlands, and Korea. In the past year it has also made contacts with the Evangelical Presbyterian Church of Ireland, the Free Church of Scotland, and the Reformed Church of Japan. However, all of these are members of the R.E.S. and, therefore, have ties through that body with the Reformed Churches in the Netherlands. The committee recommends that the Liberated Churches establish a relationship with these churches that would lead to full recognition when these churches either broke with the R.E.S. or managed to "purify" that body.



涙があとからあとからあふれてきました。病院のアオヤギくんが、
「下のへやへ行こうか？」と言ってくれました。大変うれしくて、よかったなあ
あふれて仕方がありませんでした。
洗礼を受けた今、うれしさ、感謝でいっぱいです。
これからは、父と母とそして人のために自分の一生を命をささげていこう
と思っています。今日も「あれの恵」をききました。あのテーマ音楽が
きこえるたびに、「よかった、きいていて本当によかった。」と胸があつく
なる思いです。本当にありがとうございました。合具再拝。
これからも放送伝導を通して数多くの人たちがすくわれ、又、このラジオ
伝導がずっとずっと続きますように。又、神様の栄光としゅくふくとが
皆様の上にたくさんありますように。おいのりとイエスさまのお名前に
よっておいのり致します。すーこ。

The Japanese language broadcast ministry of The Back to God Hour is produced in the electronics center of the world. More than 97% of Japanese homes have two or more radios.

In this land of electronics, The Back to God Hour teams with the Christian Reformed Board for World Missions and the Reformed Church in Japan so that a uniquely *personal* follow-up ministry is established. Listeners who wish to attend a church receive a letter-card introducing them as listeners of The Back to God Hour. Prior to their church visit, our central office contacts the church, alerting the pastor and members to the planned visit. The result is a warm, personal welcome.

Hirotsugu Mochida wrote the above letter following his baptism on April 16, 1978. *"In December last year I received a 'Church Introduction' letter from you in answer to my request. Today, I was baptized in the North Numagu Reformed Church by the Rev. Richard Systma.*

Hirotsugu indicates he began listening upon receiving encouragement from a friend. He wrote for a church introduction letter.

"I went for the first time very tearful, wondering what it would be like. But I found the church people very warm and joyful. After the first and second months passed by I found that going to church was the number one experience in my life."

There are many more listeners like Hirotsugu in Japan. In your name, The Back to God Hour is bringing them into Christ's Church. To Him be all praise and glory.

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Sexual relationships need commitment

Sexual Suicide by George F. Gilder, published by New York Times Book Co., 10 East 53rd St., N.Y., N.Y.; Published in Canada by Fitzhenry & Whiteside Ltd., Toronto (1973). Reviewed by Mrs. June Van Farowe.

What will be the final result of women's liberation? What happens when you divorce sexual pleasure from a long term commitment? What happens to a society when it acts out its belief that sex must give thrills and excitement in ever greater bounty?

George Gilder draws a word-picture which specifies the end results of current sexual belief and practice. He predicts a society which will commit sexual suicide. Many people will have more and more sex and enjoy it less and less.

Gilder believes that females are more comfortable than males in their sexuality. But he over-rates the power of the female. He pictures the female as powerful in "civilizing" the male by her ability to have children which he may claim and provide for. The need to provide for his wife and children gives a man the needed incentive to find a productive job. If a male cannot be accepted as provider he will spend his energy in agressive ways or become generally promiscuous. And, says Gilder, "The fact is that promiscuity is ultimately a bore."

This book may be suitable for university people. If you have children involved as young adults in study of human sexuality this book will really help them. Even if readers don't agree with all his beliefs, they will enjoy his forceful use of language. He lays it straight,with a blow here and a blessing there. He has read much and is sincere in his praise of writers whose ideas he rejects though he praises their style. This is a wordy book but I don't know how he could have said it better.

"In quest for a better orgasm or more intense titillation a frustrated population goes on ever wilder goose chases in 'little known erogenous zones', on ever more futile scavenger hunts for sexual exotica, picking up a whip here, an orgy there, but always returning to the increasingly barren and shapeless lump of their own sexuality."

And isn't this true? "While sex is given a steadily larger role, it loses contact with its procreative sources and becomes increasingly promiscuous and undifferentiated, homosexual and pornographic. It becomes in essence a form of sensuous massage."

Sex and procreation

We all know that sex is intended for pleasure as well as for procreation. But we have ignored the greater fulfillment two people enjoy when they intend to have and care for children. Gilder shows that sex loses its potential to satisfy when it is used merely as a means of physical orgasm. Sex has become merely an exchange of services. For sex to give satisfaction you need a long term commitment which is what we have in marriage. And marriage is not an exchange of services.

Gilder says it best: "Marriage is not an exchange like prostitution — you give this and I'll give that. Marriage is a commitment of two people not to exchange products or services but to escape the psychology of exchange altogether. Each receives the other as a whole person, for what he is rather than for what he agrees to do. Each partner serves the other not in expectation of specific gain, but in the course of serving the larger unit they become together."

Gilder is opposed to sex which has no intention to have or care for children which might result from a relationship. He is certain that "a complete break between procreative and erotic instincts will ultimately undermine all forms of sexual pleasure."

And I agree with him. I wonder if the pill has really helped us as much as we thought it would. We have been given free sex, but what is sex when it results in pleasure alone? When used in marriage the pill allows us to give place to our selfishness. We can now have lots and lots of sex and never the challenge of a new life to give yourself for. We are faced with more abortion. Whether you use the pill or whether you use abortion, the end result is the same. You are getting sex without its richest fruit. I'm not sure that God is so thrilled to see us grabbing only half of the gift of sex.

Gilder feels that our tolerant sexual culture is making it difficult for adolescent boys to identify themselves as heterosexual males. "American society already is hospitable to passive and effeminate males. What they need is affirmation as men so that their existing androgny (male and female components) does not lead to sexual suicide: impotence and homosexuality."

When a man is dejected he may turn to homosexuality. "But he can recover! He can go back to heterosexuality. Usually he does. It is tragic therefore, if the cultural ambience provides more easily for homosexuality than for recovery of normal patterns."

Since Gilder feels that boys have difficulty establishing their identity as males, he is against sports where male and female compete. You will smile when he nostalgically wishes for the days when schools were not co-ed. I guess it is too simplistic to think it would solve adolescent daydreaming if boys were not in high-school with girls. But I agree with him when he says boys are "distracted" by girls.

Many boys are raised mainly by their mothers, especially in urban ghettos. Mothers become agressive and fathers are often absent. The boy in this situation is on shaky ground. When he gets to school the girls are more mature intellectually; so again the slow boy is at a disadvantage. There are many factors that go into homosexual orientation but one thing that will not help is an agressive female culture. We must re-evaluate our new attitude of tolerance. It may make us seem piously loving, but is it helpful to a boy who is hanging and uncertain about his sexuality?

Sex Roles

Many people have decided that because a father does parent a child he could also make a good mother. He has feminine traits that help him to adapt to mothering. Since many women have proved that they can provide a bigger pay check, why shouldn't they enter the role of provider for the family while the mate fries the hamburgs and folds clothes. Gilder insists that sexuality is "irreducible to human natures." Certain roles are sexually and physchologically "unconstitutional." Even if a women learns to be aggressive in business she does not fit well as the initiator in a sexual relationship. The male should not be passive, even though he is a good dishwasher. Gilder shows that we must remember basic differences in the make-up of male and female. So much of current talk puts the emphasis on sameness. I thought it refreshing to have someome remind us of our differentness. It makes 'unisex' seem pretty dull.

I highly recommend this book. I end with this succinct quote from Gilder. "Even if one denies that such spiritual differences exist in themselves, there remains a sense in which anatomy is destiny. Even if a women "thinks like a man", when she thinks of her body she is destined to have different thoughts. Over a lifetime these thoughts accumulate. They assume a collective shape as distinctly feminine as the curve of her breasts. And when she goes to bed with a man, she cannot escape the shadow of her mind. It intwines with its male counterpart as profoundly as their bodies. If for some reason this consciousness of sexuality is aborted or twisted, the experience may be damaged as much as by a physical deformity."

David's Soliloquy

Oh Absalom, My Son

Ah son, you played upon my knee,
And pulled my beard when you were three,
Of all my battles you have heard,
Embellished maybe - but each word
You pulled from off my lips and I
Could never stand to see you cry.
Was it my fault then, little son,
My dark-haired child - my Absalom?
When you were six I saw you warred
Your own mock battles, wooden sword
And small-fit armors were your play.
Ah, would this war was mock today.
I should have told you other things,
Perhaps the talk of splendid kings
And queens in purple robes and gowns,
Did waken coveting of crowns.
Perhaps I saw myself in you,
A reborn youth, vigorous, new,
Vitality of strength and frame,
A younger David, other name.
For often people would remark,
Although I'm fair, and you were dark,
'How like you he appears to be'.
Like honey to a honey-bee,
I sucked at nectar of my past,
And swelled my chest as praise was cast.
Ah, would to God, you were still three,
I would have raised you diff'rently.
It was not I who dared aspire
To king and throne or any high'r.
But God, He raised me to this throne,
And this perhaps you had not known.
Ah, Absalom, my child of three,
I would that death had come to me.

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